

# GOOD CONSCIENCE:

O R

A TREATISE SHEW-  
ing the Nature, Meanes, Marks,  
Benefit, and Necessity thereof.

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By IER: DYKE; Minister of Gods Word  
at Epping in Essex.

---

Luke 10.42. *One thing is necessary.*

August. de verb. dom. serm. 18.

*Vniuersa inutiliter habet, qui unum illud quo  
vniuersis utatur, non habet.*

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L O N D O N:

Printed by J. D. for Robert Milbourne; and  
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South-doore of Pauls. 1624.

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F. Ratclyffe his booke  
of the 2: An Dom: 1661







TO  
THE RIGHT  
WORSHIPFUL

S<sup>r</sup>. FRANCIS BARRINGTON,  
Knight and Baronet, a Pa-  
tron and patterne of Piety  
and Good Conscience.



Right Worshipfull. That  
which the Apostle  
Paul speakes of a  
mans desire of the  
office of a Bishop,  
may bee truely spoken of every  
one who desires to gaine men to

B 2

the

*The Epistle Dedicatory.*

the loue of a good Conscience,  
that *hee desires a worthy worke*. Yea it  
is the worke which is, and ought  
to bee made, the scope and drift  
of the worthy worke of the Mi-  
nistry. And therefore it is, that  
he, that desires the calling of the  
Ministry, desires a worthy work,  
because of this worthy worke  
of bringing men to good Con-  
science. A worke at which all  
workes and bookes, should spe-  
cially ayme : Conscience is a  
booke, one of those bookes that  
shall be opened at the last day, &  
to which men shall bee put to,  
and by which they shall be iud-  
ged. Therefore to the directing,  
informing, and amending of this  
booke, should all other bookes  
speci-

*Unusquisque li-  
ber est pro-  
pria consci-  
entia, & ad  
hunc librum  
discutiendū,  
& emendan-  
dum omnes  
alii inveni-  
sunt. Bern.  
de Consc.*

*The Epistle Dedicatory.*

ſpecially tend. Yea Salomon ſeems to call men off from all other bookes, and ſtudies to the ſtudy of this ſo neceſſary a point, the keeping of a good Conſcience: *Of making many bookes (ſaith hee) there is no end, and much ſtudy is a wearineſſe of the fleſh, Let vs heare the con- cluſion of the whole matter, Feare God and keepe his Commandements, for this is the whole dutie of man. As if his adviſe tended to this, to neglect all ſtu- dies in compariſon of that ſtudy, which aymes at the getting and keeping of a good Conſcience. It would be exceeding happy with vs if this ſtudy were more in re- queſt amongſt vs. Wee ſeeme to liue in thoſe dayes fore-told by the Prophet, wherein the earth*

*Eccle. 12. 12.*

*13.*

## The Epistle Dedicatory.

Isa. 11. 9.

*Antiqua sapientia nihil aliud quā faciēda, & visitanda præcipit, et tunc longemeliores erant viri. Postquā docti prodierunt boni desunt. Simplex enim illa & aperta virtus inobscuram & solertem scientiam versa*

*should be filled with the knowledge of the Lord.* We are blessed that liue in so cleere a sunne-shine of Gods truth, but yet the grieffe is, that through our owne default, our sun-shine is but like the winter light, all light, little or no heate, and we make no other vse of our light, but onely to see by, not to walke and worke by. In the first re-entaance of the Gospell amongst vs, how deyout, holy, zealous, and men renowned for Conscience were our Martyres, and our first Planters, Preachers, and professors of Religion. They had not generally the knowledge & learning, the world now hath, nor the world now the cōscience they then had. There be

now

## The Epistle Dedicatory.

now better schollars, there were then better men: they were as excellent for devotion, as our times are for disputation. It is an excellent sight to see such Christians as were the Romans, *full of goodnes, filled with all knowledge.* It is pittie that ever so louely a paire should bee fundred. Yet if they be parted, it is best being without that which with most safety may be spared. A good Conscience is sure to doe well, though it want the accomplishment of learning, and greater measures of knowledge & vnderstanding. But take learning from a good conscience, and it is but a ring of gold in a swines snout, or that which is worse, *a thorne in a drunkards hand.*

*est, docemur;  
q; disputare,  
non videre.  
Senec. ep. 96.  
Rom. 15. 14*

Pro. 26. 9.

*The Epistle Dedicatory.*

Pro. 3. 15.

Learning is to bee highly apprized, riches, honours, and all other earthly blessings are vile to it. But yet though it take place of all other things, yet must it giue good Conscience the wall and vpper-hand, as that which is farre before it in worth, vse, and necessity. As *Salomon* of wisdome, so may it bee sayd of good Conscience, *Shee is more precious then Rubies, and all the things thou canst desire are not to be compared to her.* Gold and Rubies cannot so enrich a man as good Conscience doth, and yet alas the blindnesse of men, how willing are they in this case, with a wilfull poverty? Not Rubies, but handfuls of barley, morsels of bread, and crusts are preferred before

## *The Epistle Dedicatory.*

fore the invaluable treasure of a good Conscience.

After the many worthy endeavours therefore of so many as haue beene before mee, in this worke of labouring men to a good conscience: I haue adventured also to lend my weake strength to the same worke. If one or two witnesses prevaile not, yet who knowes what an whole *cloud* may doe? Though *Eliab* and *Elisha* be the *horsesmen*, and *Chariots of Israel*, yet the footmen doe their service in the battell, and *Apollos* may without offence *water*, where *Paul* hath *planted*.

Now these my poore endeavours such as they are, I am bold to publish vnder your Worship-  
full

*The Epistle Dedicatory.*

Isa. 22. 32.

full name, and to put them forth  
vnder your patronage, entrea-  
ting you to countenance that in  
a Treatise, which you haue so  
long countenanced in the prac-  
tise. None so fit to bee a Patron  
of a Treatise of good conscience,  
as he that hath beene a religious  
both professor, and protector of  
the practise thereof. To haue  
a *nayle fastened in a sure place*, the *An-*  
*tiquity* of a long standing, *Name*,  
and *Family*, to bee heven out of  
the quarry of the best stockes of  
parentage, to haue faire liues, and  
a faire lot in outward possessions,  
to bee blessed with a fruitfull  
Vine, and Oliue plants, fairely  
grown and planted round about  
a man, all these are to bee held  
high



*The Epistle Dedicatory.*

high honours, and great fauours from the God of heauen. And with all these hath the Lord honoured your selfe. But yet your greatest honour that hath given lustre to all the rest, hath beene your loue to the Truth, Religion, and a good Conscience. *Augustine* repented him that hee attributed more to *Mallius Theodorus*, to whom hee wrote a booke, then he should haue done, though otherwise he were a learned and Christian man. A man may easily overshoot himselfe in the commendation of a good man, especially, if a great man. It shall suffice therefore to haue sayd so little, and that to this end, that hereby the world may knowe the

*Displices autem illis quod Mallio Theodoro, ad quem librum ipsum scripsi, quamuis docto & Christiano viro plus tribui quam debere Aug. Retract. l. i. cap. 2.*

*The Epistle Dedicatory.*

the reason of my choice of your patronage of this Treatise. It would haue beene an incongruity to haue had the name of a person of an evill Conscience, prefixed before a booke of good conscience. I desired a Patron suitable to my subiect. I presume the very subiect shall make the Treatise welcome to you ; Bee you pleased to affoord your acceptance, as I will afford you my poore prayers, that the Lord who hath already set vpon your head the *crowne of the elders*, *childrens children*, and one *crowne of glory* here on earth, *Age found in the wayes of righteousness*, would also in his due time giue you that incorruptible *crowne of righteousness*, and  
eter-

Pro. 17. 6.

Pro. 16. 31.

*The Epistle Dedicatory.*

eternall glory in the heavens, which  
that righteous Iudge shall giue  
to you, and to all those that in the  
waies of a good conscience wait  
for the blessed appearance of the  
Lord Iesus.

*Your Worships in all  
Christian observance :*

IER: DYKE.

*The Epistle Dedicatory.*

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IER: DYKE.

28 SE 60



## The Contents of this Treatise.

*The Text contains three maine Heads.*

1. *Maine head. Pauls Protestation of a good Conscience, where fine things considered.*

{ 1. *What Conscience is.*

2. *What a good Conscience is. It is good with a two-fold goodnes.*

{ 1. *With the goodnes of Integritie, and this Integritie is threefold.*

{ 1. *When being rightly principled by the Word, it sincerely iudges and determines of good, and evil.*

{ 2. *When it doth excuse for good, and accuse for evil.*

{ 3. *When it urges to good, and restraines from evil.*

2. *With*

## The Contents.

- [ 2. With the goodnes of Tranquillitie, and Peace. Here three sorts of Conscience discovered not to be good. VIZ.

{ 1. The Ignorant  
2. The Secure  
3. The Scared } Conscience.

3. The meanes of getting and keeping a good Conscience.

{ 1. To get and keepe the Conscience good peaceably, or with the goodnes of peace, three things required.

{ 1. Faith in Christs blood.  
2. Repentance from dead workes.  
3. The Consonable exercise of Prayer.

[ 2. To get and keepe the Conscience Good, with the goodnesse of Integrity, and to haue it uprightly good, five things required. VIZ.

{ 1. Walking before God.  
2. Framing ones Course by the Rule of the Word.  
3. Fre-



## The Contents.

3. Frequent examination of the Conscience.
4. Harkening to the voyce of Conscience.
5. In cases of questionable nature, to take the surest, and the safest side.
4. The markes, and notes of a good Conscience; and they be seaven.
  1. To make Conscience of all sinnes, and duties.
  2. To make Conscience of small sinnes, and duties.
  3. To affect a Ministry that speakes to the Conscience.
  4. To doe aūtis, and avoyde sinne for Conscience sake.
  5. Holy Boldenes.
  6. To suffer for Conscience.
  7. Constancy, and Perseverance in Good.
5. The Motives to a good Conscience, and they are five.
  1. The

## The Contents.

1. The incomparable Comfort and Benefit of it in all such Times and Cases, as all other Comforts fayle a man, and wherein a man stands most in need of Comfort. These Cases or Times are five.

1. The Time, and Case of Disgrace, and Reproach.

2. The Time of Common feare, and Common Calamitie.

3. The Time of Sicknesse, or other crosses.

4. The Time of Death.

5. The Time, and day of Iudgement.

2. That a good Conscience is

1. A feast for { 1. Contentment, and satisfaction.  
2. Ioy and mirth.  
3. Societic.

2. Better then a feast for { 1. The Continu-  
2. Independency.  
3. Univerſality.  
3. Wish-  
(ance.

## The Contents.

3. Without a good Conscience, all our best duties are naughts.

4. It is the Ship, and Arke of Faith.

5. The misery of  
an evill one, { 1. In this world in } 1. Feare.  
                              { respect of } 2. Perplexity.  
                              { 2. In the world to come. } 3. Torment.

2. *Maine Head.* Ananias his insolent Intunction Whereout is observed

1. What is the respect a good Conscience findes in the world.

2. The impetuous Iniustice of the Enemies of Good Conscience.

3. Who commonly be the buttest Enemies of good Conscience.

4. That vsurpers are Smilers.

5. What is a sad forerunner of a Nations ruine.

## The Contents.

3. *Maine head. Paules answer and Confeſſation. Whereout is obſerved.*

- 1. *That Chriſtian Patience muzzles not a good Conſcience from pleading its owne Innocency.*
- 2. *The ſeveritie of Gods Iudgements upon the enemies and ſmiters of good Conſcience.*
- 3. *The equity of Gods Adminiſtration in his executions of Juſtice.*

A Table



¶ A Table of the severall  
Chapters of this Treatise.

Chapter I. Folio 1.  
The Introduction to the Discourse fol-  
lowing.

Chapter II. 10  
Conscience Described.

Chapter III. 24  
A good Conscience what it is. False ones  
discovered.

Chapter IIII. 43  
Peace of Conscience how gotten.

Chapter V. 56  
Integritie of Conscience how procured.

Chapter

## The Contents of the Chapters.

Chapter VI.	69
<i>Two further meanes to procure Integrity of Conscience.</i>	
Chapter VII.	86
<i>Two markes of a good Conscience.</i>	
Chapter VIII.	106
<i>Three other Notes of a good Conscience.</i>	
Chapter IX.	121
<i>The two last Notes of a good Conscience.</i>	
Chapter X.	150
<i>The comfort, and benefit of a good Conscience, in the case of Disgrace, and Reproach.</i>	
Chapter XI.	171
<i>The comfort and benefit of a good Conscience in the times of common feares and calamities, and in the times of sickness, and other personall evils.</i>	
Chapter XII.	192
<i>The comfort, and benefit of a good Conscience,</i>	

## The Contents of the Chapters.

ence, at the dayes of Death and Iudgement.

Chapter XIII. 210

*A second Motiue to a good Conscience,  
That it is a continuall Feast.*

Chapter XIII. 235

*A third and fourth Motiue to a good Conscience.*

Chapter XV. 250

*The last Motiue to a good Conscience, viz.  
The misery of an evill one.*

Chapter XVI. 272

*The portion and respect, that a good Conscience findes in the world.*

Chapter XVII. 286

*The impetuous Iniustice, and malice of the  
Adversaries of a good Conscience, &c.*

Chapter XVIII. 299

*The severitie of Gods Iustice vpon the  
enemies of good Conscience, and the  
vsuall equitie of Gods Administration  
in his executions of Iustice.* Be-



Besides other mis-printings, mis-poyntings, and mis-takings in the Latin marginal quotations; wherewith the courteous Reader must be entreated to beare: these few capitall faults are to be thus amended.

ERRATA.

Page 11. line 12. *drived*, read *described*. p. 41. l. 10. *sincture*, r. *twisch* p. 42. l. 14. *scalded*, r. *scaled*. p. 75. l. 14. *suspectours*, r. *suspitions*. p. 76. l. 8. *home*, *happy*, r. *how happy*. p. 84. l. 8. *flame*, r. *flawe*. p. 105. l. 24. *sampling*, r. *scrupling*. p. 148. l. 10. *ἀπώσαμενοι*, r. *ἀπωσάμενοι*. p. 175. l. 21. *sercuitie*, r. *serenitie*. p. 179. l. 7. *apparitions*, r. *apprehensions*. p. 193. l. 12. *yme*, r. *true*. p. 247. l. 9. *flame* r. *flawe*. p. 254. l. 20. *proxysmes*, r. *paroxysmes*.





# GOOD CONSCIENCE.

ACTS 23.

1. And Paul earnestly beholding the Councell sayd; Men and brethren I haue liued in all good Conscience vntill this day.
2. And the high Priest Ananias commanded them that stood by, to smite him on the mouth.
3. Then said Paul vnto him, God shall smite thee thou whited wall.

## CHAPTER I.

*The Introduction to the Discourse following.*



Here is no complaint so generall as this, that the world is Naught. His experience is short, and slender, which will not iustifie the truth of this

B

Com-

*Hominum  
sunt ista non  
Temporum.  
Senec. ep. 98.*

Complaint. And what, thinke wee, may the Cause be of the generall wickednes of our Times? Surely nothing makes *Ill times*, but *Ill men*, and nothing makes *Ill men* but *Ill Consciences*. Ill Conscience is the source, & the fountaine from whence come all Iniquities, which make Times heare so ill. How well should he deserue that could amend Ill times? There is a course if it would be taken that would doe the deede, and so cease the common Complaint. *Elisbaes* course must be taken in the healing of the waters of *Iericho*. They say of their waters as we of our Times; *The water is naught, and the ground barren.* 2 King. 2. 19. What course now takes *Elisba* for the healing of the Waters? *He went forth vnto the spring of the waters, and cast the salt in there.* verſ. 21. *So the waters were healed,* verſ. 22. The spring, and fountaine of all actions good or euill is the Conscience, and all actions and courses of men are as their Consciences. Out of the heart are the issues of life. Pro. 4. 23. The Heart, and Con-

Conscience is the fountaine, every action of a mans life is an *Issue*, a little rivulet, and a water-passage thence. Are these waters then that *issue* thence Naught? The way to heale them is to *cast the salt into the spring*. Mend the Conscience and all is mended. *Good Consciences* would make *Good men*, & *Good men* would make *Good Times*. Loe here a Proiect for the reformation of evill Times.

Were this Proiect set on foote, and a good Conscience set vp, how should we see profanations of Gods holy Name, & Day, Iniustice, Bribery, Oppression, Deceit, Adulteries, and Whordomes, and all other Iniquities; how should wee see all these as our Saviour saw Satan, *falling downe like lightening from heauen*? How should we see them come tumbling downe like so many *Dagons* before Gods Arke, yea tumbled downe, and broken to the stumpe? The onely Arke that must dash, and ding downe these *Dagons* is a good Conscience.

And if we would well weigh the mat-

B 2

ter

Non eris fru-  
strus bonus  
nisi a bonis  
bona. Musa  
Cor, & mu-  
tabitur opus.  
Aug. de  
verb. Dom.  
Serm. 11.

Ecce quid  
prodest plena  
bonis arca  
cum sit Ina-  
nis Conscien-  
tia! Bona vis  
habere, et bo-  
nus non vis  
esse; tum quia  
non est, quod  
vis habere  
malum! Nihil  
omnino, non  
uxorem, non  
filium, non au-  
culam, villam,  
tunicam posside-  
re non cali-  
gam, et tamen  
vis habere  
malam vitam.  
Rogote. Prae-  
pono vitam  
tuam caliga-  
ntiam (sic Con-  
scientiam).  
Aug. ibid.  
ubi sup.  
Ipsa ergo di-  
uitia bona  
sunt sed ista  
omnia bona  
a bonis &  
malis haberi

ter what is there equally desireable with a Good conscience? What is it that men would haue, but they desire to haue it *Good*? And yet amongst all other things they desire to haue *Good*, what little care to haue the Conscience such? Wife, children, servants, houses, lands, Ayre, food, Rayment, who would not haue these *Good*? And yet that, without which none of all these are good, nor will yeeld vs any true good, that alone is neglected, and whilest men would haue all other things *Good*, yet their Consciences, and themselves are *Naught*. Now alas what good, will all other goods doe vs whilest this one, and this mayne *Good* thing is wanting! How excellent is this *Good* aboue all other good things? A *good* wife, *good* children, *good* land, &c. these may a man haue, & yet he himselfe not *good*, these finde men sometimes *Good*, but make none so; these goods may a man haue and yet himselfe be *Naught*. Not so with a good conscience, which no euill man can haue, which whosoever hath

hath it makes him, and all he hath good. So great and so good a *Good*, why is it so much neglected?

Try we therefore, and let vs assay if by any meanes, Gods good blessing giuing assistance, wee may be able to stirre vp men, and to worke them to regard so great and so excellent a good. It may be at least some few may be perswaded, and may set vpon this worke of getting a good Conscience. If but some few, if but one be wrought vpon, the labour is not in vaine. If none, yet our worke is with our God, to whom wee are a sweete savour in Christ, in them that are saved, and in them that perish. 2 Cor. 2. 15.

This portion of Scripture then which I haue chosen for the ground of the following Discourse consists of three parts.

1. Pauls sober, and ingenuous *Profession*, and *Protestation*, vers. 1.
2. *Ananias* his insolent, and Impetuous *Inimiction*, vers. 2.
3. Pauls zealous *Answer*, and *Contestation*, vers. 3.

*possunt. Et cum bona sint bonos tamen facere nō possunt. Aug. de verb. Dom. Serm. 5.*

1. The first is *Pauls Protestation* in these words; *Men and brethren, I haue liued in all good Conscience vntill this day.* With this Protestation of a good Conscience *Paul* beginnes his Plea. And how euer to distinguish our selues from Papists, we beare the name of *Protestants*, yet wee shall neuer be found, and good Protestants indeede, till we can take vp *Pauls protestation*, that our care, endcuour, and course is to liue in *All good Conscience*. A Protestant with a loose and a naughty Conscience, hath no great cause to glory in his desertion of the Romish Religion. As good a *blind Papist*, as an *halting Protestant*. The *blind* and the *halt* were equally abominable vnto the Lord.

*Paul* was here brought forth to answer for himselfe before the chiefe Priests and the Councell: And his Preface as I sayd to his entended Apologie, if he had not beene iniuriously interrupted, is a *protestation* of the Goodnesse of his Conscience. And this his good Conscience, or the goodnes of his Conscience he sets forth.

i. From

1. From his *Conuersation*, *πεπολιτευμαι* I haue lived, or conuerſed. A good conuerſation is a good evidence of a good Conſcience indeede, there can be no good Conſcience, where there is not a Conuerſing in good. It is not ſome moods & fits in ſome good actions, and duties, from whence Conſcience gaines the reputation of Goodneſſe, but a good Conuerſation, godly and religious in the generall ſtenour thereof, proues the conſcience worthy ſuch an honour, as to be holden Good. He may be ſayd to *haue* a good Conſcience that can be ſaid to *liue* in a good Conſcience. Many a man is frequently in the Cite, and yet cannot be ſayd to liue there. There a man *liues* where he hath his Conuerſe, and Reſidence. A mans life is not to be meaſured by ſome few actions, in which at ſome time he may be found, but by his generall courſe, and Conuerſation. God will Iudge every man not according to his *ſteps*, but according to his *ways*. It were over-rigid cenſuſouſnes to con-

demne a righteous man, and to question whether his Conscience were good, because some steps of his haue bin besides the way. We know for the generall his way is good wherein he walkes, and therefore according to his good way we iudge his Conscience good. Contrarily when we see a mans way for the generall to be euil, though some time he may tread a right step or two, and chance to chop into the sayre roade for a rod or two, for this to iudge a mans conscience good, were a bottomles, and boundles charitie. Every mans Conscience is as his life is.

2. From the *Generalitie* of his care, and obedience. *In all good Conscience.* It must be *All good*, or it is *no good* Conscience at all. There be that liue in *some* good Conscience, yea, *Herod* seems to haue *much* good Conscience, he did many things gladly, but yet *Paul* goes further, and liues not in *some*, not in *much*, but in *All good* Conscience.

3. From the *Sinceritie*, and *Integritie* of



*of it before God.* Before men how many haue their consciences exceeding good, and yet their consciences are far short of goodnes, because they are not good *before God*, the Iudge of conscience. Whilest conscience is made only of the Capitals of the second Table, or of the externals and ceremonies of the first, which duty is not done out of obedience to God and his Commandments; but a mans selfe either in his gaine, or in his prayse is sought, and base ends are the first mouers to good duties, here the conscience what euer applause it hath from, or before men for it goodnesse, yet of God shall not bee so esteemed. For that is not a good conscience which is one outwardly, but which is one inwardly, whose praise is not of men but of God. And that hath its prayse of God which is before God.

4. *From his continuance, and constancie, untill this day.* To begin a good life, and course, and to liue in all good conscience, and that before God, are excellent

lent things; but yet one thing is wanting to make vp this goodnesse compleat. To be so for a day, or some dayes will not serue, but when a man can say at his last day, I haue lived in all good conscience *untill this day*, that man may be safely iudged to haue a good conscience indeed. Thus in these foure particulars doth the goodnes of *Pauls* conscience appeare. It is not my purpose to confine my selfe and to keepe me within these bounds alone, but to take a larger latitude, within the compasse whereof I will bring both those forenamed, and all other materiall points which this *protestation* doth afford.

## CHAP. 2.

*Conscience described.*

**T**HE maine subiect of this protestation, and the zyme of this following discourse being concerning a *good conscience*, for the more orderly hand-

## Good Conscience.

11

handling thereof, consider these specials:

1. What *conscience* is.
2. What a *good conscience* is.
3. How a good conscience *may bee gotten and kept*. The meanes of it.
4. How a good conscience *may bee knowne*. The marks of it.
5. The *motiues* to get & keep a good conscience..

<sup>definition</sup>  
~~definition~~ 1. *What conscience is*: It may be thus ~~defined~~. Conscience is a power and faculty of the soule taking knowledge, and bearing witnesse of all a mans thoughts, words and actions, and accordingly excusing or accusing, absolving or condemning, comforting or tormenting the same. I know there bee other definitions given by others more succinct, and neat, but I rather choose this, though it may bee not altogether so formall to the rules of Art. The rules of loue and profit many times may make bold to dispence with rules of Art. So I may bee profitable, I care the lesse to be artificiall. It may suffice that

that this description is answerable to that Auditory for whose sake it was first intended. A plaine familiar description agrees well enough with such a people. For the better conceiuing of it let it be taken in pieces, and euery parcell viewd severally.

*It is a faculty, or power of the soule. It is therefore called the Heart, 1 Ioh. 3. 20. If our heart condemne vs. Eccl. 7. 22. Thine owne heart knowes that thou thy selfe likewise hast cursed others, that is thine owne conscience knowes. It is also called the spirit of man, 1 Cor. 2. 11. For what man knowes the things of a man, saue the spirit of man which is in him. And Rom. 8. 16. The Spirit it selfe beares witnesse with our spirit, that is, with our conscience. Not that conscience is a spirit distinct from the substance of the soule, as Origen mistooke, but because it is a faculty of the soule, therefore the name that is oft given to the soule, is given to it. If it be asked in what part of the soule this faculty is placed, wee must knowe that*  
 Con-

Conscience is not confined to any one part of the soule : it is not in the vnderstanding alone, not in the memory, will, or affections alone, but it hath place in all the parts of the soule and according to the seuerall partes thereof hath seuerall Offices, or Acts.

*Taking knowledge, Eccles. 7. 22. Thine owne heart knowes. Conscience is placed in the soule as Gods spy, and mans superiour and ouerseer, an inseparable companion that is with a man at all times, and in all places ; so that there is not a thought, word, or worke that it knowes not, and takes not notice of. So that that which David speakes of God himselfe, Psal. 139. 3. 4. Thou compassest my heart, and my lying downe, and art acquainted with all my wayes, for there is not a worde in my tongue but loe thou knowest it altogether. Whither shall I goe from thy spirit ! If I ascend vp to heauen, &c. The same may bee also sayd of conscience, Gods deputy ; it is acquainted*

Nam quocunq; me  
 verto vitia  
 mea me se-  
 quuntur, v-  
 bicutq; vado  
 conscientia  
 mea me non  
 deserit, sed  
 praesens adfi-  
 sit & quic-  
 quid facio  
 scribit. Id-  
 circo quan-  
 quam humana  
 subterfugia  
 iudicia, iudi-  
 cium propria  
 consc. sugere  
 non valeo.  
 Et si hominib.  
 celo quod  
 egi, mihi ta-  
 men (qui no-  
 vi malum  
 quod gessi)  
 celare ne-  
 queo. Ber. de  
 Inter. Dom.  
 c. 31.

ted with all our wayes, not a motion in the minde, not a syllable in the mouth, to which it is not priuy: yea it is thus inseperably present with vs not only to see, but also to set downe, to register, and to put downe vpon Record all our thoughts, words, and workes. Conscience is Gods Notary, and there is nothing passes vs in our whole good or ill, which Conscience notes not down with an indeleble character, which nothing can raze out but Christs blood. Conscience doth in this kinde as *Iob* wishes in another, *Iob* 19.23.24. *Oh that my words were now written, Oh that they were printed in a booke, That they were graven with an iron pen, and layd in the rocke for euer.* Conscience prints and writes so surely, so indeleibly, yea it writes mens sinnes as *Iudah* his sinne was, with a pen of iron, with the point of a diamond, and they are graven vpon the table of their hearts, *Ierem.* 17.1. Conscience doth in our pilgrimage as travellers in their iourney, it keepes a Diary, or a Iournall of euery thing

thing that passeth in our whole course, it keeps a booke in which it hath a mans whole life pend. In regard of this office conscience is placed in the memory, and is the Register and Recorder of the soule.

*And bearing witnesse.* This wee finde *Rom 2.15.* their conscience also bearing witnesse. *Rom. 9. 1.* My conscience also bearing me witnesse. *2 Cor. 1.12.* The testimony of our conscience. And this the end of the former office of the Conscience. For therefore is it exact and punctuall in setting downe the particulars of a mans whole life, that it may bee a faithfull witnesse either for him, or against him. *For a faithfull witnesse cannot lie, Pro. 14. 5.* This office it is ready to doe at all times of tryall, affliction, and most of all at the last day, the day of iudgement; when it shall bee more solemnly called in to giue in evidence, *Rom. 2. 15. 16.* Their conscience bearing witnesse, &c. *In the day when God shall iudge secrets of men.* At that day it shall especially

Peccata mea  
celare non  
possum quo-  
nia quocunq;  
vado consc.  
mea mecum est  
secum por-  
rans quod in  
ea posui sive  
bonum sive  
malum; servat  
vivo, resti-  
tuet defuncto  
deposui quod  
servandum  
accepit. Ber.  
medit. de vit.  
c. 13.

ally witness either for or against a man; if our life and actions have been good; it will then doe like the true witness, *Pro. 14. 25. A true witness delivers souls.* If wicked and vngodly, it will deale with it as *Iob* complains God did with him, *Iob 10. 17. Thou renewest thy witnesses against me.* It will testifie according to every mans deeds. And this testimony of conscience is without all exception, for in the mouth of two or three witnesses every word shall stand, and Conscience (as our common saying is) is a thousand witnesses: for it is an ey-witness of all our actions, yea a pen-witness, bringing testimonie from the authentique Records and Restigers of the Court of Conscience. Concerning this testifying office of Conscience that place is worth the noting, *Isa. 59. 12. For our transgressions are multiplied before thee, and our sinnes testifie against vs, for our transgressions are with vs, and as for our iniquities we know them.* By which place we may know the meaning of the word  
Con-



Conscience. Conscience is a *knowledge together*. How together? First, a knowledge together with another person, namely with God, when God & a mans heart knowe a thing, there is Conscience, knowledge together. *Rom. 9.1.* My Conscience (*συμμετρουσιν*) Co-witnessing, witnessing together. How together? God knowes it and witnesses, and my Conscience together with him knowes, and witnesses. Secondly, a knowledge ioyned together with another knowledge; for there is a double act of the vnderstanding. First, that whereby we think or know a thing. Secondly, there is a reflecting act of the soule whereby we think what we thinke, and know what wee know, and this is the action of the Conscience; and this ioyning of this second knowledge to the first, giues it the name of Conscience. As here in this place, As for our iniquities we know them, that is, wee knowe that wee haue had euill thoughts. and our knowledge tels vs, and witnesses to

vs that wee haue done so. This agrees with *Bernards* definition that, *Conscientia est cordis scientia*; Conscience is the knowledge of the heart, namely passiuely. It is the knowing of what the heart knowes: which others in better tearms haue expressed thus, Conscience is the recoyling of the soule vpon it selfe. Suitable to that of the Apostle, *1 Cor. 4. 4. I know nothing by my selfe.* As if hee had sayd, I know not any thing that I know against my selfe, my Conscience doth not witness against mee. And this second office of Conscience in bearing witness is also in the memory.

*And accordingly accusing or excusing, absolving or condemning*] These acts of Conscience we finde. *Rom. 2. 15. Their thoughts accusing or excusing one another. Rom. 14. 22.* Happy is he that condemneth not himselfe in that which hee allowes. The ground of these Acts is this, Conscience, before actions are to be done, determines of their lawfulnessse, and unlawfulnessse; iudges of them whether they

they bee good or evill. And if it iudge them good, it invites, stirres vp, vrges, and bindes to the doing of them. *Rom.*

13.5. Ye must bee subiect *for conscience sake*, that is, because Conscience determines it to be good, and vrges, and binds thereunto. Hence that phrase in common speech, my Conscience vrgeth me to it, or hee was vrged in Conscience to do it, and I am bound in Conscience to doe it. Certainly if it iudge and determine actions to be euill and vnlawfull, then it bindes from them. So much that speech implies, *1 Cor. 10. 27.* Eate, asking no question *for Conscience sake*. So that Conscience hath a power to binde to, and to binde from.

Now then when a man in his particular actions doth follow the Prescriptions, Dictates, Iniunctions, Prohibitions, and Determinations of Conscience, and hearkens vnto the incitements thereof, then Conscience *excuses* him, acquits and *absolues* him. But if in his actions hee goe against any of these, then Con-

science *accuses* him of offence, and *condemnes* him for that offence. The *accusation* of Conscience hath respect vnto a mans *guilt*, the *condemnation* of it vnto a mans *punishment*. *Accusation* is an acte of Conscience passing sentence vpon a mans action, as when Conscience tels him. This was ill done, this action was sinfull. *Condemnation* is an act of Conscience, passing sentence not onely vpon a mans action, but vpon a mans person, as when it tels him, Thou deservest Gods wrath for this sin. Conscience in *accusing* shewes what is the *quality*; in *condemning* what is the *desert* of a mans action. And these actions of Conscience are in the minde, and vnderstanding part of the soule. The act of Conscience in the memory determines *de facto*, and tels vs what we haue done, or not done. The act of Conscience in the vnderstanding determines *de iure*, and tels vs whether wee haue done well or ill, and so accordingly either excuses or accuses, acquits or condemnes.

*Comsorting or tormenting the same*]. these be the last acts of Conscience following the former. If Conscience determining, prescribing, and inciting to good, be hearkened vnto, then it excuses, acquits, and thereupon followes comfort, ioy, hope, *2 Cor. 11. 2.* This is *our reioycing*, the testimony of our Conscience. Contrarily if the dictates of Conscience be not regarded, it accuses and condemnes, and then torments with feare, griefe, despaire, and violent perturbations, in all which is that *Worme. Mar. 9. 44.* And these actions of the Conscience are in the will, and in the affections. And thus according to the diuerse parts of the soule, the acts and office of Conscience are diuerse. In the memory it hath the office of a Notary, Register, and witnesse. In the vnderstanding it hath the office of a Iudge, and an Accuser, of a *Felix* and a *Tertullus*. In the affections either of a Comforter, or a Tormentor.

The summe of all may bee thus knit

*Sic sic in domo propria  
& a propria familia habeo accusatores, testes, iudices, & tortores. Accusat me conscientia, testis est*

memoria,  
 voluntas car-  
 itas, timor  
 torror, abla-  
 tamentum  
 tormentum  
 Bern.med.  
 de vot. c. 13.

Superbas eni  
 am posuit ad  
 custodiam  
 si deliquis-  
 sent qui ac-  
 cusarunt, qui  
 testificaverunt  
 qui iudica-  
 rent, qui pu-  
 nirent: consc.  
 quippe est ac-  
 cusatrix, me-  
 moria testis,  
 ratio iudex,  
 timor carni-  
 fex. Ber. hom.  
 de villis. inq.

vp. Conscience containes three things:

1. Knowledge practically.
2. Application of that knowledge to our particular estates, and actions.
3. Those affections which arise there-upon.

Now the speciall worke of Conscience consists in the second, in the applying our knowledge to our estates and actions. Now in this application it looks to things past, or present simply as things, and so it witnesses of them to be done, or not done, *Eccles. 7. 22*. Or else it looks at the good or evill of things past, present, and to come. If things past, or present, seeme good it excuses; if evill it accuses, and bites, *Rom. 2. 15*. If things to be done seeme good, it excuses, urges, and binds to the doing thereof. If evill, it urges, and binds there-from. Now according to these severall acts there followe in vs diuerse affections, ioy, hope, feare, griefe, and the like. The whole processe of the worke of Conscience falls within the frame

frame of a practicall Syllogisme, as for example:

*Euery one that sinnes in betraying innocent blood is worthy of Gods wrath.*

*But I (saith Iudas) haue sinned in betraying innocent blood, therefore I am worthy of Gods wrath.*

Here the *Maior* is knowledge practicall, the rule and law by which Conscience keeps her Court. This is *Sinterefis*.

The *Minor* that is *Syneidesis*, the proper worke of Conscience applying that knowledge, and generall rule for a mans particular estate, or action. Here Conscience witnesses concerning the fact, iudges of the quality of it, and accordingly accuses or excuses.

The Conclusion is the sentence of Conscience absolving or condemning, and accordingly cheering or stinging, comforting or tormenting a man.

*Conscientia Synterefis est, quā vitiis voluptatib. vel furore ipsaq; interdum rationis deceptis similitudine nos peccare scitimus. Hæronymus in Eccl. cap. 1. Sinterefis est promptuar. principiorum seu regularū practicarum: eius officium est regulus legis diuinæ proferre. & conscientia subministrare illarum ope possit consorere agere de proprijs actionib. Alsted. 7 heol. cas. cap. 2.*

## CHAP. III.

*A good Conscience what it is: false ones discovered.*

**VV**Hat Conscience is we haue scene; The second thing considerable, is what a good Conscience is. The Conscience that is good, must bee good with a double goodnesse.

1. With the goodnes of *Integrity*.  
2. With the goodnes of *Tranquility*.  
*Vprightnes*, and *Peace*: these two are required to the constitution of a good Conscience.

First, it is good with the goodnesse of *Integrity*, when it is an vpright Conscience. This is that which *Paul* calls *A pure Conscience*, 2 *Tim.* 1. 3. which phrase a man would almost thinke in his conscience that the holy Ghost vsed on set purpose, to stop the mouth of the iniquity of the later times, that should seeke to disgrace all good Conscience with



with the sarcasme of puritie. Now the Conscience is good with this goodnesse of Integritie, and puritie three wayes.

1. When it being informed and rightly principled by the word of God, the onely rule and binder of Conscience, it doth truly and sincerely Iudge, and determine evill to be evill, and good to be good. As contrarily, the conscience is tintfully evil, when it doth not determine that to be evill which is evill, nor that to be good which is good, but calls evill good, and good evill. Such as are the Consciences of ignorant persons, who wanting the knowledge of Gods word, and having their consciences blinded through ignorance, are not able to iudge of good and evill, nor to discern and determine which is which. So that knowledge is necessarily required to the goodnesse of Conscience. *Rom. 15. 14. Ye also are full of goodnesse, filled with all knowledge.* The conscience cannot be good where the soule is naught, and *that*  
the

*the soule be without knowledg, it is not good,*  
Prov. 19. 2.

2. When it doth excuse for that which is good, and accuse for that which is evill, being sanctified by the spirit of grace: for the Accusation of conscience though it follow vpon sinne, yet is it not sinnetull, and evill in it selfe, but onely painefull and troublesome, and so opposed to the goodnes of peace, not to the goodnes of vprightnes, according to that true distinction of *Bernard* of a good Conscience, and not quiet, and a quiet conscience and not good. It is the propertie of a Conscience vprightly good, to accuse vpon any sinne committed. As contrarily, the conscience is sinfully evill, when it doth not excuse for good, nor accuse for evill. The superstitious person omitting his topperies should be excused by his conscience, whereas he rather receives blame from his conscience, therefore his conscience is sinfully evill. The secure persons conscience is naught, because he having committed sinne

sinne his Conscience is silent, and lets him alone, and brings in no accusation against him, therefore it is sinfully evill. It is a *witnes* that hath *seene*, and *knowne* evill, and doth *not utter it*, therefore it *shall beare its iniquitie*. Levit. 5. 1.

3. When it doth incite and vrge vs to doe good, and doth stay & hinder from evill. It is vprightly good when it spurs to good, and bridles from evill. *Heb. 13. 18. For we are assured that we have a good Conscience.* VIZ. a Conscience that is neither silent to pertwade to that which is good, or dissuade from that which is evill. If a man goe about, or be readie to yeeld to any thing that is sinfull, how will it muster vp legions of Arguments, how will it wrestle and struggle with a man? It will say as *Abner to Ioab. 2 Sam. 2. 26. Knowest thou not that it will be bitterness in the latter end?* or as *Abigail to David. 1. Sam. 25. 31. It shall be no grieve, nor offence of hart unto thee another time, not to haue done this evill.* If a man be negligent, or careles & drowlie in good duties,

duties, it comes to him with that voyce, *Ephes. 5. 14. Awake thou that sleepest; or with that Isa. 30. 2 1. This is the way walk in it.* When it doth thus, it is vprightly good. Contrarily, it is sinfully evill when it doth not incite vs to that which is good, nor hinder vs from doing euill. This is a dead, and a seared Conscience. *1 Tim. 4. 2. Having their Consciences seared with an hot yron.*

2. It is good with the goodnesse of *Tranquillite.* And that is when the Conscience is at Peace, and doth not accuse vs, because it hath not wherewith to accuse vs, either because not guilty of such or such a particular fact. *1 Cor. 4. 4. I know nothing by my selfe; or els because it is assured of pardon in the blood of Christ, by which we come to have no more conscience of sinnes.* Heb. 10. 2. That is, no more Conscience to accuse or condemn for sin, it being done away in the blood of Christ. And this is the *purged Conscience.* Heb. 9. 14. which brings Hope, Joy, Comfort, and Confidence with it. *2 Cor.*

1. 12. *This is our reioycing, the testimony of our Conscience.* Then is the Conscience good when it is peaceable. As contrarily, then is it evill, painefully evill, when it is turbulent, and troublesome in the accusations thereof, and bindes over to Judgement, and so leaves vs in shame, feare, perplexitie, and griefe. 1 *Ioh.* 3. 20. *If our heart condemne vs.* This is a wounded, a troubled Conscience. This is oft the evill Conscience of evill men. *If.* 57. 21. *There is no peace to the wicked, saith my God.* Yet may a man haue his conscience vprightly good, which is painfully evill, for a good mans Conscience may be vnquiet and troubled. Thus then wee see what a good Conscience is, that which is vprightly honest, and quietly peaceable. This being so, it serues to discover the dangerous error of diuerse sorts of people, that are in a dreame of having good Consciences, and yet having nothing lesse. There be three sorts of consciences, which because they are in some sort quiet, and sting not, their owners would

would seeme to goe for good ones, and yet are tharke naught, and they are, The *Ignorant*; The *Secure*; and the *Seared* Conscience.

1. The *Ignorant* conscience. Men iudge of their ignorant Consciences, as they doe of their blind, dumbe, and ignorant Ministers. Such neither doe nor can Preach, can neither tell men of their sinnes, nor of their duties. Aske such a blind guides people, what their conceit is of him, and what a kinde of man their Minister is, and yee shall haue him magnified for a passing honest harmles man, and a man wondrous quiet amongst his neighbours. They may doe what they will for him, he is none of these troublesome fellowes that will be reproouing their faults, or complaining of their disorders in the Pulpit; oh, such an one is a quiet good man indeede. Thus iudge many of their Consciences. If their consciences be quiet and lie not grating vpon them, and telling them that their courses are sinfull and damnable, & that their

their persons are in a dangerous condition, but rather by their silence, ignorance, and vaine pretences doe iustifie them, and tell them all will be well enough. Oh then what excellent good Consciences haue these men. They make no conscience of Familie duties, once in the yeere to come to the Sacrament serues the turne; they are common swearers in their ordinary communication; make no Conscience of sanctifying Sabbaths, &c. and their consciences lets them alone in all these, doe not giue them one syllable of ill language, oh what gentle, and good natured Consciences thinke these men they haue? But alas what *evill* consciences haue they. A good Conscience must be *upright* as well as *peaceable*. And an *upright* Conscience is enlightened with the knowledge of the Word, and by that light iudges what is good, and what is evill, and when it findes mens actions not to be good, and warrantable, scales plainly, and lets them heare of it. A good Conscience hath good eyes, and

is able to discern betweene good and evill. Now these mens Consciences are quiet, and haue their mouthes shut, but whence is it? Because their eyes are shut, and they are dumbe, because they are blind. Right Idoll Consciences, they want mouthes to speake, because they want eyes to see. So that it may be sayd of such Consciences as the Prophet speakes of those Watchmen, *Isa. 56. 10. His watchmen are blind, they are all ignorant, they are all dumbe dogs, they cannot barke.* Their blindnesse bred dumbenes, and their ignorance silence. Thus is it with ignorant Consciences. What is the reason they barke not, but are dumbe, and are thus quiet? Meerely because they are blind and ignorant.

But yet as good as men account these consciences now, the time will come that it shall fare with them as it did with *Adam* and *Eve* after they had eaten the forbidden fruit, *Then their eyes were opened.* So the time shall come when these Consciences shall haue their eyes opened.



ed, and then also shall their mouthes be opened, yea wide, and lowd opened, and these now-quiet Consciences, shall both barke and bite too. Doe not therefore flatter thy selfe in thine Ignorance, as if thy condition, & conscience were good, because quiet. Never account that true Peace which is not ioyned with vprightnes. Integritie, and Ignorance can no more stand together, then light & darknes. Integritie of Conscience may be without Peace, Peace can never be without Integritie. Dumbe Ministers god in the world for good Ministers, because quiet ones, but the day will come that men shall curse them for having beene so quiet. So Ignorant, and tongue-tyed Consciences goe for good ones; but the time will come that men will curse this Peace of their Conscience, for bringing them so quietly to helk. The Masse goes for an excellent good service, because *Missæ non mordet*, honest toothles devotion it never fastens fange in the hearers flesh. So many haue Masse-like Consciences,

ces, toothles, and tongueles Conscien-  
ces, but yet the time will come, that as  
Masle-mongers shall curse their tooth-  
les Masle, so ignorant persons that now  
glory in their Peace, shall curse their  
toothles Conscience, yea they shall gnash  
their teeth, because Conscience had no  
teeth, and shall gnaw their tongues for  
anguish of heart, because their Consci-  
ences wanted tongues to tell them of the  
danger of their wicked wayes, that haue  
brought them to so miserable a condi-  
tion.

2. The *secure* Conscience. As the  
blind Conscience was like the dumbe  
Minister, so the secure conscience is like  
the flattering Minister, that (*Ier. 6. 13.*)  
heales the hurt of his people with *sweete*  
*words*, and cryes, *peace, peace, where there*  
*is no peace.* This Conscience wants not  
an eye, but onely a good tongue in the  
head. It sees its master to doe euill, and  
knowes it to be euill, but either cares not  
to speake, or els is easily put off from  
speaking, sometime it cares not to speake,  
being

being sleepey, heavy, & drowfie, like those Prophets. *isa. 56. 10. They are all dumbe dogs, they cannot barke.* What was the reason? *sleeeping, lying downe, louing to slumber.* A sleepey, and heavy-eyde Curre, though he see one come into his Masters yard, or house, that should not, yet barks not, as loath by his barking to disquiet himselfe. A sleepey secure Conscience sees many a sinne to enter the soule that should not, and yet lies still, and sayes nothing. is loath to breake its sleepe. And yet such Consciences men count good.

Sometimes it may be it offers to speake, as a sleepey dog may open once, or twice at a strangers entrance, yet is soone snibed, the least word of the master of the house makes him whist, and quiet. So secure Consciences vpon the Greene wound begin to smart, and vpon the fresh Commission of sinne begin to mutter, and to haue some grudgings, but their master answers them as the friend in his bed did his neighbour, desiring to borrow

three loaves. *Luc. 11. 17. Trouble me not, for I am in bed.* I pray thee be quiet, let vs haue no wrangling and brawling, it shall be so no more, I will cry God mercy, I will hereafter find a time for repentance, &c. and so Conscience being secure, is easily put of with a few good words, and so closing her eyes, & her mouth againe giues her master libertie to take his rest. And thus the secure conscience because it is so easily husht, and stilled, is counted a good Conscience, as Nurces count them good children which though they are ready to cry at every turne, yet are easily quiered with some toy.

But this Conscience is as farre from a good Conscience, as Securitie is from Integritie. Sinne indeede sleepe, but yet it sleepe but dog-sleepe, yea though it sleepe soundly, yet it cannot sleepe long. *Gen. 4. 7. Sinne lyes at the doore.* Sinne lyes a sleepe in the Conscience as a Ma-  
 life lyes at the doore. A place where a dog cannot sleepe long. The doore is the common passage into, and out of the house,

house, every one is passing to and fro that way, and keepe such a clattering with the opening, and shutting of the doore, that there can be no sound, or at least no long sleepe. No better is the sleepe of secure Consciences, which at length like mad ban-dogs, and fell Mastifes, will fly in the face of the sinner, readie to plucke out the very throat and heart of him.

The secure Conscience can be no good Conscience, because it hath neyther *uprightness*, nor *peace*, both which were before required to the temper of a good one. *Uprightnes* hath it none, for it is not faithfull in its office, it doth not witnes, it doth not accuse, as it becomes an honest vpright Conscience to doe. *Peace* it hath none. There is a great difference betweene a peace, and a truce. In peace there is a totall depositiō, both of Armes and Enmitie, all hostile affections are put of: In a truce, there is but a suspension and a cessation of Armes for a season, so as during the same there is

*Quomodo  
tranquilla?  
cum mundi  
huius prospe-  
ritas alludit,  
& illudis, cu  
laudatur  
peccator in  
desiderijs a-  
nima sua.  
Bernard. de  
Consc.*

still provision of more Forces, and a preparation of greater strength. A truce is but a breathing time to fit for fiercer impressions. The truce being ended, the assaults are rather fiercer then they were before. The secure consciences are quiet, not because there is peace, for *there is no peace to the wicked, saith my God.* Isa. 57. 21. But because there is some truce, the world smiles vpon them, and they haue outward hearts ease, and this brings them asleepe, but if any affliction, crosse, or sicknes come, then they see how farre they are from peace. Conscience is sometime at truce with secure Sinners, but during this truce, Conscience is preparing Armes, and Ammunition against them, is levyng of fresh Forces against them and as soone as the truce is ended, be it sooner or be it later, haue at them with more violence, fury, and fiercenesse then ever before. And the truce once ended, it will easily appeare, what a wide breadth of difference, there is betweene a secure and a good conscience.

3. A Seared Conscience. That which Paul speakes of. 1 Tim. 4. 2. *A cauterized Conscience.* That is, as Beza translates and expounds it, A Conscience cut off as it were with a Chirurgions Instrument. An arme, or a leg cut off from the body, stab it, gash it, chop it into gob-bets, doe what you will with it, it is insensible, it feeles it not. Or els as our translation hath it, *Having their Consciences seared with an hot yron.* A comparison borrowed from Chirurgery. When a lim is cut off, Chirurgions vse to seare that part of the body from whence the other is taken with an hot yron, and sometimes they doe Cures by searing the affected parts with hot yrons. Now these parts vpon their searing haue a kinde of crusty brawnines, which is vterly insensible, which though it be cut, or pricked, it neither bleedes, nor feeles. Thus is it with many mens Consciences, commit they whatsoeuer sins they will, yet their hearts are so hardened thorough long custome in sin, that they

feele no gripings, pinches, or bitings at all, but are growne to that dead, and de-  
dolent disposition. *Ephes. 4. 19. who be-  
ing past feeling, &c.* It is with such mens  
Consciences, as with labouring mens  
handes, which thorough much labour  
haue a brawny hardnes growing vpon  
them, which is without any feeling. One  
may thrust pinnes into it, pare it with a  
knife, and yet without any trouble or  
griefe at all. Such callous Consciences  
haue many that though they be wound-  
ed, & galled with never such foule sins,  
yet their Consciences shrink not, feele  
not a whit. Their Consciences are like  
Gally-slaues backes, so be-brawned over  
with often lashing, that an ordinary lash  
will not make them so much as once  
shucke in their shoulders. You haue ma-  
ny that can sweare, not onely your more  
civill oaths, of sayth and troth, but those  
ruffianly, & bloody oaths, of blood and  
wounds, and it never wounds their harts  
a whit. You haue many that can commit  
foule sinnes with lesse touch then others  
can



can heare of them. You shall haue black-Smithes that are vsed to the frequent & dayly handling of hot iron, hold an hot fire-coale in their hands, and laugh, whilst another would roare out. There be those that can bee drunke day after day, that consecrate whole Sabbaths to *Venus* and *Bacchus*, can giue themselues vp to foule villanies, and yet not one ~~in~~<sup>breit</sup> at the heart, not a snib, not a crosse worde from their Consciencences. Estrich-like they can concoct iron, and put it off as easily as another weake stomacke can do gelly. They haue brought their hearts to that passe the drunkards body is in; *Pro. 25. 35. They haue stricken mee and i was not sicke, they haue beaten me and I felt it not.* Their seared Consciencences haue no more feeling then our sotted drunkards haue in their drunkenesse, who though they haue many a knoecke, and sore bruisse, yet feele it not. To this fearefull condition, and senselesse and seared stupidity of Conscience many grow, and when they haue thus cru-  
sted

sted and brawned the same, then they haue their Consciences at a good passe, because they heare them not brawling within them. Alas how farre are such from goodnes of Conscience. In some sense those haue worse cōsciences then the Diuell himselfe, who belecues and trembles, whose conscience yet is not so seared, but it trembles at the thoughts of his deserued damnation.

And howtsoever these seared consciences are quiet, yet there will come a day that this seared crustinesse shall bee scalded off, & those consciences which were not sensible of sinne, shall be most sensible of paine: though they were past feeling in the committing of sinne, yet they shall bee all feeling in suffering punishment for sinne. God will pare off that brawninesse from their consciences, and will pare them so to the quicke, that they shall feele and most sensibly feele that which here they would not feele. Tremble therefore at the hauing of such a conscience, in which there

is neither vprightnesse, nor peace; neyther integrity, nor tranquillity, but a senselesse and fearfull stupidity. Thus we haue seene what a good Conscience is.

CHAP. II II.

*Peace of Conscience how gotten.*

**I**T followes now to know how a man may get and keepe a good one, which is the third point which was propounded to be handled. A point well worth our enquiring after. A good conscience is the most precious thing that a Christian can haue: a thing of that esteeme that where it is wanting, wee account a man without a conscience. So of a man that hath an ill Conscience we vse to say, he is a man of no Conscience. Not that hee hath no Conscience, the Devils themselues haue a Conscience, and happy it were for them they had none, but when a man hath not a good one, wee esteeme of him as hauing none

at

at all. There is no greater good we can seeke after then a good Conscience. Let vs enquire then how wee may get, and keepe this so great a good.

A good Conscience then consisting in *Peace* and *Integrity*, these two being gotten and kept, we shall get and keepe a good Conscience.

First then to make the Conscience peaceably good, these things are required.

I. *Faith* in Christ, and his blood. The Conscience cannot be at peace till it be purged from its guilt. An impure Conscience cannot but be an vnquiet Conscience, and every guilty Conscience is impure. Guilt is the same to the conscience that the windes are to the seas, *Isa. 27. 20. 21. The wicked are like the troubled Sea when it cannot rest, whose waters cast up mire and dirt, There is no peace to the wicked.* Now that which makes the Sea so troublesome and ragingly restless, is the violence of the blustering windes that trouble androsse it to and fro. The winds

windes are not so troublesome to the Sea, as guilt is to the Conscience. Therefore as the way to calme the Sea, is to calme the windes; so the way to quiet and calme the Conscience, is to purge and take away the guilt. Guilt is in the Conscience as *Jonas* in the ship, out with him and Sea and Shippe are both quiet. But how then shall the guilt be purged out of the Conscience! That wee finde *Heb. 9. 14.* *How much more shall the blood of Christ purge our Consciences from dead workes?* Wee cannot haue a good conscience till wee bee freed from an euill one. The way to be freed from an euill conscience, is to haue *our hearts sprinkled from an euill conscience, Heb. 10. 22.* But what is that wherewith the Conscience must bee sprinckled to bee made good with peace and quietnesse? The same which we finde *1 Pet. 1. 2.* *The sprinkling of the blood of Iesus Christ, and Heb. 12. 24.* *The blood of sprinkling which speaks better things then that of Abel.*

So then the Conscience sprinkled with

with Christs blood ceases to be evil, becomes good, and peaceable. The same Christ that calmed the rage of the Sea by stilling the windes, *Mark. 4.39. He rose and rebuked the winde, and sayd unto the Sea, Peace and bee still, and the winde ceased, and there was a great calme.* The same Christ it is that stills the rage of the conscience, by taking and purging away the guilt thereof, with the sprinkling on of his blood. His blood *speakes, Heb. 12.24.* And speakes not onely to God, but speakes to the conscience. The voyce which it speakes, is *Peace and bee still*, the same voyce which to his Disciples after his resurrection, *Peace bee with you*, and then followes a great calme, and peace makes the conscience good.

But here the conscience will inquire how it may come to get this blood sprinkled vpon it, to make it thus peaceably good, and what it is that applies this calming blood of Christ. I answer therefore, That it is the grace of faith therefore, it was sayd Before, that such

in Christs blood makes peace in the conscience. Faith is the hand of the soule, and as the hyssop sprinckle, by which Christs blood is sprinkled vpon our consciences. *Heb. 10. 22. Let vs draw neere with a true heart in full assurance of faith, having our hearts sprinkled from an euill Conscience. And being iustified by faith we haue peace towards God. Rom. 5. 1.* Hence that coniunction of faith and a good conscience, *1 Tim. 1. 5. of a good conscience, and of faith unfained, and vers. 19. Holding faith and a good conscience.* For faith it is that makes a good conscience, by making a quiet conscience. Faith is not onely a purifying grace, *Act. 15. 9.* but it is also a pacifying grace. *Rom. 5. 1.* It not onely purges out corruption, by applying the efficacy of Christs blood, but specially purges out guilt by applying the merit of his blood. So that no faith, no peace; and no peace, no good conscience. A defiled conscience can bee no good conscience, and what defiles the conscience? See *Tit. 1. 15. & reuise them*  
that

that are defiled and unbelieving, nothing is pure, but even their minde and conscience is defiled. They that be defiled haue their consciences defiled, but how come they and their consciences so? To them that are defiled and unbelieving. Therefore an vnbelieving conscience is a defiled conscience, and a defiled conscience is no good conscience, because it can haue no peace so long as it is clogged with defiling guilt. But contrarily faith purifying not onely from corruption, but from guilt, by the applicatiō of Christs blood makes the conscience pure, and peaceable both.

There can be no peace of conscience but where there is the righteousness of the person. There is no peace to the wicked, *Isa. 57.21.* as if hee should say, an euill vnrighteous person cannot haue a good conscience, where the person is euill, there the conscience cannot bee good. Now faith in Christs blood makes a mans person good, and so the conscience becomes good. It makes the person



person *righteous*, and the person being *righteous*, the conscience is at *peace*, for the *worke* of righteousness is *peace*, and the *effect* of righteousness, *quietnes*, and *assurance* for ever. *Isa. 32. 17.* with which that of the Apostle sweetly sutes, *Revel. 7. 2. First, King of righteousness, and after that King of peace.* Our persons must first finde Christ a King of *righteousnesse* by iustifying them from their guilt, before our consciences can find him King of *Salem*, pacifying them from their vnquietnesse. Our persons once *iustified* by Christs blood from their guilt, and vnrighteousnesse, our consciences are *pacified* and freed from their vnquietnesse.

Wouldst thou then haue a good conscience? Get the peace of Conscience. Wouldst thou haue peace in thy conscience? Get faith in thy soule; Beleue in the Lord Iesus, and get thy soule sprinkled with his blood, and then, *Heb. 10. 2.* Thou shalt haue no more conscience of sinne, thy conscience shall bee at quiet,

no more accusing thee, nor threatening thee condemnation for thy sinne.

2. *Repentance* from dead workes. Though Christs blood bee that which purges the conscience from dead works, and so workes peace ; yet that peace is not wrought in our apprehension, neither doe we get the feeling of this faith without some further thing. Therefore to our faith must bee ioyned our repentance, though not in the making of our peace, yet for the feeling of it. Many are ready to catch at Christs blood, and if that will make a good conscience, they are then safe enough. But as thou must haue Christs blood, so Christ will haue thine heart also bleed by repentance, ere hee will vouchsafe the sense of peace. A conscience therefore that would be a conscience in hauing peace, must not onely be a *beleeving*, but a *repenting* conscience. *Matth. 3. 2. Repent yee, for the kingdome of heaven is at hand*, the kingdome of heaven shall bee yours if you will repent, ye shall haue it immediately vpon

upon your repentance. But wherein stands this kingom offered to repentant consciences? *The kingdome of God stands in peace, and ioy in the holy Ghost, Rom. 14.*

17. Repent, and yee shall receiue the gift of the holy ghost, *Acts 3. 38.* And what may that gift be? *The fruits of the spirit are lone, ioy, peace, Gal. 5. 22.* which though it be to be vnderstood of peace between man and man, yet also that peace which is between God and man is the fruit of the Spirit, and *the lone of God shed abroad into our hearts by the holy ghost. Rom. 5. 5.* is the gift of the holy Ghost, which he giues to all that by repentance seek to get a good conscience. *Blessed are they that mourne,* that is, which repent, *for they shall be comforted, Math. 5.* they shall haue the peace of a good Conscience, which is the greatest and sweetest comfort in the world.

Many doe trust all to their supposed faith, as a short cut and a compendious way to a good conscience, but he whose faith doth not as well purifie the heart

as pacifie it, hath neither faith, nor a good conscience. It is idle to hope for peace by faith whilest thou liuest impenitently in a sinfull course. Thou canst haue no peace of conscience so long as thou hast peace with thy sinnes. Peace with conscience will be had by war with sinne, in the dayly practice of repentance. It is but a dreame to thinke of a good Conscience in peace, whilest a man makes no conscience of sin. They that haue a good Conscience by Christs blood, may bee indeed sayd to haue no Conscience of sinne, as *Heb. 10. 2.* But yet there is a great difference betwene *having* no Conscience, and *making* no Conscience of sinne. To *haue* no Conscience of sinne, is to haue a peaceable good Conscience, not accusing for sin, being sprinkled with Christs blood. To *make* no Conscience of sinne, is for a man impenitently to liue, and lie in any sinne. Now let any iudge whether these two can stand together, that a man may liue as hee list, and *make no Conscience of any*

any sinne, and yet haue such peace by faith as that he *hath no Conscience* of sin. It is an vnconscionable thing in this sense to lay all vpon Christ, an vnconscionable request to haue him take away our guiltinesse, and yet wee would wallow in our filthines still. How shall faith remoue the sting, when repentance remoues not the sinne.

Men seeking peace by faith in Christs blood, and yet liuing and lying in their sinnes without repentance, God will giue them *Iehues* answer to *Iehoram*, 2 King. 9. 22. *What peace so long as the whoredomes of thy moth-<sup>r</sup> Iezebel, and her witchcrafts are so many?* So what peace of Conscience so long as thine oaths, Sabbath-breaches, whoredomes, drunkenesse, &c. do remaine, and remaine vnrepented of, and vnreformed. It is true of all sinne, which is spoken of Romish Idolatry. *Apoc. 14. 11. They haue no rest day nor night*, that is, no peace of Conscience to any of that religion, so of all that liue in any sinne, they haue no true

rest day or night, that is, as *Isaiah* interprets it, There is no peace to the wicked. Peace and wickednesse liue not together vnder one roose. Wouldest thou then haue a peaceable heart? Get an humbled, a mourning, and a repentant heart for sinne. The lesse peace with sin, the more peace with God, and our owne Consciences.

3. The constant and conscionable exercise of prayer. An excellent means to helpe vs to the sense of that peace which makes the Conscience good. He that hath a good Conscience will make Conscience of prayer. And prayer will helpe to make a good Conscience better. *Philip. 4. 7. In every thing by prayer and supplication with thanksgiving let your requests bee made knowne vnto God, and marke what shall bee the fruite thereof, And the peace of God that passes all understanding, shall keepe your hearts and mindes through Iesus Christ. See Iob 33. 26. Hee shall pray vnto God, and he will be favourable vnto him, and he shall see his face with ioy.*

sey. It is many times with mens Consciences, as it was with *Saul*, hee was vexed and disquieted with an evill spirit, but *Dauids* Harpe gaue him ease. Prayer is a *Dauids* Harpe, the musicke whereof sweetly calmes, and composes a disempered and disquieted Conscience, and puts it into frame againe. As in other disquiets of the heart, after prayer *David* bids his soule *return unto her rest*, *Ps. 116. 4-7*. So may wee in these disquiets of Conscience doe no lesse.

The way to get a good peaceable conscience, is to haue acquaintance with God; and when we haue acquaintance with him, then shall we haue peace. *Iob 22. 21. Acquaint thy selfe now with him, and be at peace.* Now acquaintance is gotten with God by prayer. *Zech. 13. 9. They shall call on my Name, and I will heare them, I will say, it is my people; and they shall say, the Lord is my God.* Loe how in prayer acquaintance is bred between God and his people, and acquaintance breedeth loue, and peace; and peace a good con-

science. Iudge then what pitious Con-  
 sciēces they must needs haue, that make  
 so little Conscience of seeking God in  
 this duty : of wicked ones the *Psalme*  
*speakes, They call not vpon God, Psal. 14.*  
 as much as *Isaiah* sayes, There is no  
 peace to the wicked, they are vterly  
 voyd of good Conscience.

## CHAP. V.

*Integritie of Conscience how procured.*

**A**ND thus wee haue seene how the  
 Conscience may be good for  
 peace. It followes to consider  
 how it may become vprightly good,  
 with the goodnes of Integritie. The  
 goodnesse of Integrity is gotten & kept  
 by doing fīue things.

1. Walke and liue as *Paul* in this text,  
*Before God.* Set thy selfe euer in all thy  
 wayes, as in the sight and presenoe of  
 God, who is the Iudge and Lord of Con-  
 science. Of *Moses* it is sayd, that he saw  
 him



him *that was invisible*. Heb. 11. 27. Therefore it is that men walke with such loose and evill Consciences, because they thinke they walke invisibly. And they thinke that God sees not them, because they see not God. An vpright cōscience is a good conscience, and this is the way to get an vpright one. *Gen. 17. 1. Walke before me, and be vpright.* To have God alwayes in our eye, will make vs walke with vpright hearts. So *Psal. 119. 168. I haue kept thy precepts, and thy testimonies,* that is in effect, I haue kept a good conscience, but how came he to doe it? *for all my wayes are before thee.* Conscience as we saw before, is a knowledge together, that is, together with God. Now then this is an excellent meanes to get and keepe a good Conscience, to be carefull to do nothing, but that which we would be content God should know as well as our selues. Thinke with thy selfe before every evill action, Am I content that God should know of this? But how then may a man bring himselfe to this? Set thy

thy selfe alwayes in Gods presence, and see the invisible God, and see thy selfe visible in his eye, and know that thou doest nothing which he takes not notice of. This well thought vpon, and layd to hart, would make men make much conscience of their wayes. The contrary to this is *rash walking*. Levit. 26. when a man walkes so loosely, & heedlesly as if there were no eye vpon him to view him in his actions.

2. Frame thy whole Course by the rule, and shape it by the direction of the word of God. Gods word is the Rule of Conscience. Gal. 6. 16. *As many as walke according to this Rule.* Men must then walke by Rule, and the Word must be this Rule. Psal. 30. 23. *To him that orders his Conversation;* all Christians must be regulars, and must liue orderly. But what is that Rule by which their Conversation must be ordered? That same, Ps. 119. 133. *Order my steps in thy Word.* He that orders his course by that Rule, which is the rule of Conscience, shall be sure to keepe

*Dirige gressus secundum verbum tuum. Quid est, dirige secundum verbum tuum? Ut recti sint gressus mei, quia rectum est verbum tuum. Ego, inquit, distortus sum sub pondere iniquitatis, sed verbum tuum est regula veritatis, me*

## Good Conscience.

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keepe and get a good Conscience. He that will make good worke will worke by his rule, whereas he that workes by guesse must needs make but ill worke. *Whatsoever is not of faith is sinne. Rom. 14.*

23. That is, whatsoever a man doth, and hath not warrant for it out of, and from the rule of the Word, makes a mans conscience in that particular to be evill. And therefore *vers. 5. Let a man be fully persuaded in his owne minde.* How happy should men be in getting and keeping good Consciences, if they would lay their lives and actions to the Rule. The want of this is it that makes men, men of so Ill-Consciences. Some live by no Rule; some by false Rules, and hence come mens Consciences to be so Anomalous. Some live by no rule but doe whatsoever seemes good in their owne eyes, goe as their lusts leade them, and follow his becke that rules in the Ayre. This is also to *walk rashly. Levit. 26.* He that doth things without rule goeth rashly to worke. He that walkes irregularly walkes

ergo dicitur  
a me cor  
catus  
regular  
est, ad  
cuius  
ac  
post  
serm.

*Intra causas  
malorum no-  
strorum est,  
quod vivi-  
mus ad ex-  
empla, nec ra-  
tione compo-  
nimur, sed  
consuetudine  
abluamur.  
Quod si pu-  
eris facerent  
nollemus i-  
mitari, cum  
plures facere  
caperemus,  
quod si honesti-  
us sit, quia  
frequentius,  
sequimur et  
recti apud  
nos locum se-*

walkes rashly, & no marvell if men haue crooked wayes, and crooked Consciences, when they will not liue by Rule. Some againe liue by false rules, and that not only Popish fictitious Regulars that liue by the superstitious Rules of their *Dominicke, Francis, &c.* but amongst our selues many haue a Rule they doe liue by, but that rule is not the Word, but some false Rules of their owne devising. Such as are these; Great mens practise, or some learned mans opinion, the custome of tymes and places wherein they liue, the examples of the multitude, or some secret blind and selfe-conceived principles, which they keepe to themselves, and by which they liue. All which being crooked Rules, must needs make crooked Consciences, whereas if men would liue by *Davids* rule. *Psal. 119. 105. Thy word is a lampe vnto my feet, and a light vnto my path,* and in every action would haue an eye, and a respect vnto the Commandement, as he had, *Psal. 119. 6. then should they make streight pashes for their feet,*

ete, Heb. 12. 13. and keepe vpright consciences. In every spirituall action therefore haue an eye to the Word, question whether it be iustificable and warrantable by the Word or no, and meddle no farther then that will authorize, & beare thee out. If this course were taken, such a good course would make and keepe a good Conscience. And why should not men be willing to take this course? why will we not make that Word our Rule, which must be made our iudge? *The word which I speake shall iudge you in the last day.* Ioh. 12. 48. The Word shall iudge our Consciences, therefore let it rule, and order them. And if it haue the ruling of our consciences, it will make them good Consciences, and when they are good, they neede not feare what Iudge they come before, nor what Iudgement they vndergoe. In summe, if we would haue good Consciences, we must make more conscience then is commonly made of reading, and searching the Scriptures. The ignorance and neglect of this dutie

is

*Net error,  
ubi publicus  
factus est.  
Senec. ep. 124*

*Integritatis  
tua curiosus  
explorator  
vitam tuam  
in quotidiana  
discussione  
examina.*

*Attende di-  
ligenter quā-  
tum profici-  
as, vel quan-  
tum deficias,  
qualis sis in  
moribus,  
qualis sis in  
affectibus,  
quam similis  
sis Deo vel  
quam dissi-  
milis, quam  
prope vel  
quam longe,  
Ec. Redde  
ergo te tibi,  
Et si non  
semper vel  
sape, et salte  
interdum.  
Bernard. Me-  
dit. Devot.  
c. 5.*

is it which banes so many Consciences in the world.

3. Keepe a daily and a frequent Audit with thy conscience; often examination of the conscience conduces much to the goodnes of it. The Prophet complaines of his people, *Every one turned to his course, as the horse rusheth into the battell.* Jer. 8. 6. Here were men farre from a good Conscience, but what was the reason of it? He gives it in the former words, *No man repented him of his wickednes, saying, what have I done?* There was no examination of their Consciences, and Courtes what they were, nor how they were, and from hence comes this mischief. This was *Dauids* course. *Psal. 119. 59. I considered my wayes, and turned my feet unto thy testimonies.* When a mans feete are in the wayes of Gods testimonies, then he walkes with an upright Conscience, and marke how *Dauid* came to doe so, *I considered my wayes,* he vsed to examine his Conscience.

The

The first step to get a good conscience, is for a man to know that his conscience before reformation is evill. How shall that be knowne without a search? When a search hath discovered what it is that makes the conscience, and coure evill, then will Conscience be ready to labour a man to the reformation of that which is amisse, and will not cease to vrge, and ply a man till it be done. Frequent examination as it helps to the making of schollers, so to the making of Consciences good. Hence mens lying in so grosse neglects of good duties, in so many great evils, because men and their Consciences never reckon. Men take not themselves aside into their closets and chambers, and there set not vp a privy sessions to make inquirie into their owne hearts and wayes, and therefore are their wayes and Consciences so much out of order. Many a man thinkes his estate in the world to be very good, and thinkes he grows rich and wealthy, when his estate indeede is weake, and growes every day worse

worse then other. Now what is it that causes so great a mistake ? Nothing but this, that he never looks over his books, nor casts over his reckonings. If he had done this, he should haue seen that his estate was not answerable to his conceit, and the knowledge of his misconceit would haue made him haue liued at a more wary, and thriftie rate, and haue kept himselfe within such a compasse as might haue kept vp his estate, whereas now the not examining his bookes, puts him into a conceit of wealth, and this conceit beggers and vndoes him. It fares no better with too many in their Consciences. *Laodicea* thought well of her selfe, *thou sayest I am rich*. If she had examined her Conscience, she should haue seen that which Christ saw, that she was poore, blind, naked, and miserable, and the sight of this would haue made her to haue sought after that counsell which Christ there gives her. *Revel. 3*. Men would haue farre better Consciences if they knew in what ill case their

Cop-



Consciences stand, and examination would helpe them to the knowledge of this. If men would but over-looke the booke of their Conscience, and see how many omissions of good, how many sinfull commissions stand registred there, it would both make them marveilous sollicitous how to get them wiped out, and wondrous wary how any more such Items came there. Often reckonings would blot out, and keepe off the score. Here is then wisdom for such as desire to keepe good Consciences. Doe with the workes of thy Conversation as God did with the workes of his Creation. He not only surveighed at the sixt dayes end the whole worke of the weeke, but at each dayes end made a particular surveigh thereof. Doe thou so, not onely at the weekes end, at thy lifes end search thine heart, and examine thy course, but at every dayes end looke backe into the day past, and examine what thy carriage and behaviour hath beene. This being done, a man shall find his workes either

F

good

*Omni die in  
radis cubi-  
tum examina  
diligenter  
quid cogitas-  
ti, & quid  
dixisti in die,  
& quomodo  
vile tempus*

*et spatium  
quod datum  
est ad acqui-  
rendum vitam  
aeternam, dis-  
pensasti. Et si  
bene transi-  
isti lauda-  
Deum, si ma-  
le vel negli-  
genter luge-  
as, et sequen-  
ti die non dis-  
feras confite-  
ri. Si aliquid  
cogitasti, dix-  
isti vel fecisti  
quod tuam  
Conscientiam  
multum re-  
mordeat, non  
comedas an-  
tequam con-  
fiscaris. Ber-  
nard. form.  
vit honest.*

*Suauiter dor-  
miunt qui  
relinquunt  
curas in  
calceis.*

good or euill. If good, how shall his conscience cheare him with its peace? If euill, then if Conscience haue any life, or breath in it, it wil make a man fall to humiliation, and to a godly resolution of watching over his wayes for the future, so shall Conscience be much holpen for Integritye.

*Dauids* counsell is good. *Psal. 4 4 Examine your hearts vpon your beds*, and his resolution is also good, vers. 8. of the same *Psalme, I will lay me downe and sleepe in peace*. Who would not be glad so to sleepe, and to take his rest so? Would we sleepe vpon *Dauids* pillow, sleepe in peace? then hearken wee to *Dauids* counsell, to *examine* our selues *vpon our beds*. There is nothing makes a mans bed so soft, nor his sleepe so sweete as a good Conscience. It is with Sinnes as with Cares, both trouble a mans sleepe, both are troublesome bed-fellowes, as they therefore sleepe sweetly that leaue their cares in their shooes, so they sleepe with most peace that let not sinne lye downe

to sleepe with them, who are so farre from lying downe in their sinnes, that by their good will, will not let the sunne goe downe vpon their sinne, but by examination ferret out the same. This being done it may be sayd as *Prov. 3. 24. thou shalt lye downe, and thy sleepe shall be sweete.* Nay further, examine thy Conscience vpon thy bed, and thou shalt not onely sleepe in peace, but thou shalt awake and arise the next morning with an vpright frame of hart, disposed to the more Caution against sinne the day following. So much *Dauid* seemes to intimate in that forenamed place. *Tremble and sinne not.* That is, be afraid to sinne, take heed ye sinne no more. But what course may one take to come to that Integrity of Conscience, as to feare to sin? Take thy course, *Examine your hearts vpon your beds.*

But alas how rare a practise is this, and therefore are good Consciences so rare. Many thinke this an heauie burden, and a sore taske, & count the remedy a great

deale worse then the disease, there is nothing they tremble at more then a domesticall Audit, & this reckoning with their Conscience. They say of Conscience, as *Ahab* of *Micaiah*, and care as little to meddle with Conscience as *Ahab* with *Micaiah*. *I hate him for he neuer speakes good to me.* 1 King. 22. So they thinke their Conscience will deale with them. They know their Conscience will speake as *Iob* sayes God wrote, *Thou writest bitter things against me.* Conscience hath such a stinging waspish tongue, that by no meanes they dare endure a parley with it. It is with many and their Consciences, as with men that haue shrewish Wiues. Many a man when he is abroad, hath no ioy at all to come home, nay, he is very loath to come within his own doores, he feares he shall haue such a peale runge him, that he had rather be on the house top, as *Salomon* speakes, or in some out-house, and lodge as our Saviour at *Bethlem* in a cratch, or a Manger, then come within the noyle of her  
cla-

clamorous, and clattering tongue. So many thinke Conscience hath such a terrible shrewish tongue, that if they shall but come within the sound thereof, they shall be cast into such melancholly dumpes, as they shall not be able in hast to clawe off againe. How much, and how seriously are they to be pittied that to preuent a few houres, or dayes supposed sorrowe, and sadnesse, by which they might come to procure both peace and integritie of conscience, will adventure the racke and eternall torture of Conscience in Hell. Remember that there is no melancholly to the melancholly of Hell.

CHAP. VI.

*Two further meanes to procure Integritie of Conscience.*

**I**N the fourth place, Deale with thy Conscience as God would haue Abraham doe by Sarah. Gen. 21. 12. *In all that*

F 3

Sarah

4.

*Sarah shall say vnto thee hearken vnto her voice.* So here. If we would get and keepe a good Conscience, In all that it shall say vnto vs being enlightened and directed by the Word, hearken vnto it. Conscience being enlightened hath a voyce, and no man but some time or other shall heare this voyce of Conscience. Conscience is Gods Monitor to speake to men when others cannot, or dare not speake. Sometimes men cannot speake as not being privie to other mens necessities & saylings. Sometimes they may not be suffred to speake, as *Ahab* will not endure *Micah* to speake to him. Sometimes if a man speake, he may haue rough, & angry answers, as the Prophet had from *Amaziah*. 2 Chron. 25. 16. *Art thou made of the Kings Counsell? forbear, why shouldest thou be smitten?* God hath therfore provided every man, even great men which may not be spoken to, he hath provided them a bosom Chaplein, that will round them in the eare, and will talke roundly to them, one that will  
be

be of their counsell in despight of them, one that feares no fifts, dreads no smiting, yea, one that feares not to smite the greatest. 2 Sam. 24. 10. *And Dauids heart smote him after that he had numbred the people.* It may be many there were about David that had not the hearts to smite David with a graue reproofe, though he giues leaue to the righteous to doe so. Psal. 141. *Let the righteous smite me,* but yet whilest others it may be are fearefull and timorous to doe him that good office, Conscience is at no demurre vpon the poynt, that feares not, but smites David for his sinne.

Gods ministers are oft slighted, and light set by, Preachers cannot be regarded, but God hath giuen men a Preacher in their owne bosome, and this Preacher will make many a Curtayne Sermon, wil take men to taske vpon their pillow, and will be Preaching over our sermons againe to them. And though many will not be brought to repetitiōs of sermons in their families, yet they haue a repea-

ter in their bosome, that will be at private repetitions with them in spight of them, and will tell them, This is not according to that you haue beene taught, you haue beene taught otherwise, you haue beene reprocued for, and convinced of this sinne in the publique Ministry, &c. Why doe you not hearken and reforme? Thus then Conscience having a voyce, and doing the office of a Preacher vnto vs, if we would haue Conscience good, then in all things that conscience enlightened shall say vnto vs, hearken vnto it. More distinctly Conscience hath a two fold voyce.

**I.** A voyce of Direction, telling vs what is good or evill, what is lawfull and vnlawfull. *Isa. 30. 21. And thine eares shall heare a word behinde thee, saying, This is the way, walke ye in it.* That is vnderstood of the voyce of Gods spirit in the secret suggestions therof, and such is the voyce also of Conscience within vs, dictating to vs, and directing vs what duties are to be done, what courses to be avoyded.

*Ita enim de-  
super in si-  
lento sonat  
quidam non  
auribus sed  
mentibus.*

*Aug. in  
Psal. 41.*



ded. How many times doth Conscience presse vs to repentance and reformation of our wayes, how often doth it call vpon vs to settle to such and such good courses, and so with *David, Psalm. 16. 7.* *Our raynes do teach it in the night season.*

2. A voyce of correction, and accusation, checking and chiding, taking vp and snibbing vs when we doe amisse. So *Psal. 42. 5. 11.* and *Psal. 43. 5.* *Why art thou cast downe O my soule, and why art thou disquieted within me? And Psalm. 77. 10.* whilst in the foregoing verses hee was complayning, and vsing some speeches that might savour of some diffidence, see how Conscience doth her office by a correcting voyce: *And I sayd, This is my infirmity;* as if he had sayd, whilst I was vsing such diffident exhortations, mine owne Conscience told me, I did not doe well. Conscience so speakes vnto vs, as the Lord to *Jonah. Ion. 4. 4. 9.* *Doeft thou well to be angry?* So sayes Conscience oft, *Doeft thou well to bee thus earthly, thus eager vpon the world, thus*  
neg-

negligent, and formall in holy duties? Thus Conscience giues her privy nips, and her secret checks. This is that of which *Iob* speakes, *Iob* 27. 6. *My heart shall not reprove me so long as I live.* Implying that Conscience after sinne hath a reproaching voyce, as when it befools a man, as foole that thou art to doe this, to lose thy peace with God for a base sinfull pleasure. Thus *Dauids* Conscience reproached him, *2 Sam.* 24. 10. *I haue done very foolishly, yea, Psal.* 37. 22. it puts the foole and the beast both vpon him, *So foolish was I and ignorant, I was as a beast before thee.* This is the smiting of the Conscience, *2 Sam.* 24. 10. Conscience first points with the finger, and giues direction, if that be neglected, it smites with the fist, and giues correction.

Now then that which I ayme at is this; If we would get and keepe a good Conscience, then neglect not, nor despise Cōscience when it speaketh. Doth thy Cōscience presse thee to any works  
of

of piety, to the care of family, worship, and private devotion, to the reading of the Scriptures, sanctification on the Sabbath, &c. In any case be so wise as to hearken to the counsels, to the vrgings, and to the Iniunctions which come out of the Court of Conscience. Hearken in any case to this Preacher whom thou canst not suspect of partiality, malice, ill will, as thou doest others, thereby giving way to Sathans policie, that hereby stops vp the passages of thine heart that the Word may not enter. Here can be no such ~~suspicion~~<sup>suspect</sup>; Conscience cannot be suspected to bee set on by others, though *Jeremy* bee charged to be set on by *Baruch*, *Ier.* 43. 3. Therefore hearken to the voyce of this Preacher, and this will helpe thee to a good Conscience.

Again, doth thy Conscience rebuke thee, doth it chide and check thee, doth thy heart reproach thee for thy wayes? Doth it say, doest thou well to live in such and such sinnes? Doth it punctually reprove thee for thine evils? Doe  
not

*Ideo quantum  
potes, te ipsum  
coargue; in-  
quire in te  
accusatoris  
primum parti-  
bus fungere,  
deinde iudicis  
novissime de-  
precatoris:  
aliquando  
offendere.  
Senec. Epist.  
28.*

not answer Conscience as *Jonas* answered God, frowardly, *Yea I doe well*; but even close with Conscience, and doe thou accuse thy selfe as fast as it accuses, acknowledge thy folly, yeeld, promise, and covenant with thy Conscience a present and speedy reformation. This if it were done, how happy should men be in getting and keeping a good Conscience.

But alas how few regard the voyce of Conscience, and once hearken to it, and the very want of this duty is it which breeds so much ill Conscience in the world. Men in this case are guilty of a double wickednesse. Either they deale as the Jewes with the Apostles, *Act. 4. 18.* and *1 Thes. 2. 16.* They either stop Consciences mouth, and labour to silence this Preacher, or else they deale with Conscience as the Jewes did with *Stephen*, *Act. 7. 57.* They stopped their eares: If they cannot stop Consciences mouth, they will at least stop their owne eares.

1. They labour to stop Consciences mouth.

mouth. If Conscience begin to take them aside, and to lay to them as *Ehud* to *Eglon*; *Judg. 3. 19. I haue a secret errand vnto thee*: they answer, but in another sense, as hee did; *Keepe silence*. If Conscience offer to bee talking to them, they shuffle it off as *Felix* did *Paul*, they are not at leisure, they will finde some other time when their leisure will better serue. Yea many when their Conscience reproaches them, they againe reproach and reprooue it, and answer it as the *Danites* did *Micah*, *Iudges 11. 23. What ayleth thee?* and are ready to giue reproachfull language to their owne Conscience, that it cannot be quiet and let them alone.

2. But yet Conscience will not oftentimes bee thus posted and shuffled off, she will not be gagged, or suffer her lips to be sowne vp, but will deale with man as the woman of *Canaan* did with our Saviour, *Matth. 15*. Shee would not be put off with neglect, or crosse answers, but she still presses vpon our Saviour, and  
growes

growes so much the more importunate. So oftentimes Cōscience when she sees men shuffle, growes the more importunate, and will dogge and haunt men so much the more. Yea it deales like the blinde men, *Math. 20. 31.* who when the multitude rebuked them, *they cryed the more.* Now then when Conscience growes thus clamorous, and will not bee silenced, then they will stoppe their owne eares, that if it will needs be pra-ting, it shall but tell a tale to a deafe man. To this end men put a double tricke vpon their Consciences.

1. *Sauls tricke.* Saul is vexed with an euill spirit, What must be the cure? seek him out a minstrell. Thus many when the cry of Conscience is vp, betake them to their meriments and iollities. They try whether the noyse of the Harps, and Viols, and the roarings of good fellows will not drowne the voyce and noyse of Conscience. They will try whether the dinne of an Alehouse, or the rattling & clattering of the Dice and Tables can-

not deafe their eares againſt the clamors of Conſcience. Thus doe many in the accuſations of Conſcience, giue themſelves wholly vp to all manner of pleaſures and delights, that ſo their mindes being taken vp with them, there might bee no leaſure to giue Conſcience any the leaſt audience.

2. *Cains trickes.* Cain had a marke of God vpon him, *Gen. 4. 15.* And what might that marke be? *Chryſoſtom* thinks it was a continuall ſhaking and trembling of his body. If that were his mark, why might not that trembling come from the horror of his guilty Conſcience, following him with a continuall hue and cry for murder, and reproaching him for a bloody murderer. How-euer, no queſtion but his Conſcience continually haunted him, and the cry of blood was ever in his eares. Now then what courſe takes he? yee ſhall ſee *Gen. 4. 17.* that hee falles a building of Cities, betakes himſelfe to a multitude of employments, that the noyſe of the ſawes

Ἐπεὶ καὶ  
ἰσχυρὸς σω-  
ματός κα-  
λὸν ἀλλ' ἔ-  
πειδὴ ἔ-  
τις διονέ-  
χρησται  
αὐτοῦ ὁ καὶ  
παρέλυσεν  
αὐτὸν ὁ  
θεὸς καὶ  
τραύματι  
ἐποίησεν.  
*(Chryſ. in 1.  
ad Cor. hom.*  
7.

sawes, axes, and mallets, might be lower then the noyse of his Conscience. If Conscience bee out of quiet with them, and will not cease to vrg and pinch them, then haue among their sheep, and oxen, that their bleating, and bellowing may keepe vnder the voyce of Conscience, they do so possesse their heads and their thoughts, and so overload them with much dealings in the world, that there is no spare time wherein their eare can bee free to heare the voyce of Conscience. The clutter of their many busineses make too great a noyse for Conscience to haue audience. They deale with their Consciences as the *Ephesians* dealt with *Alexander*, *Act. 19.33.34.* And *Alexander* beckned with the hand, and would haue made his defence vnto the people. But when they knew that he was a Jew, all with one voyce about the space of two houres cryed out, *Great is Diana of the Ephesians.* If *Alexander* had had never so good lungs, and strong sides, he might haue strayned his voyce till hee had



had crazed the organs of language, and might haue spoken till hee had beene hoarse againe, before he could haue bin heard to haue spoken one syllable, though hee had spoken all the reason in the world. Such a noyse of an outrageous bellowing multitude had beene almost enough to haue drowned the voice of a Canon. Thus deale men with their Conscience, if she but prepare to speake and giue but a beck with the hand, presently thrust themselves into a crowd of businesse that may out-cry, and ouer-cry the bawling noyse thereof. It was an hideous noyse that the shrieking infants of Israel made when they were offered vp alieue in fire vnto *Moloch*. Now lest their parents bowels should earne with compassion, and bee affected with the strikes of their poore babes, therefore they had their Drummes and Trumpets stricke vp, and sounded in the time of sacrifice to make such a noyse, that in no case the lamentable cries of the infants should bee heard. The same tricke doe

too many put vpon their Consciences, if they wil be clamouring they will haue some Drumme or other, whose greater noyse may deafe their eares from hearing the cries of Conscience.

But alas what poore Proiects are these? The time will come when men shal haue neither pleasures nor profits, neither delights nor businesse, to stop their eares. Though now men beate vpon these Drum-heads, and with the noise of their pleasures and profits, keepe Conscience voyce vnder from being heard. Yet the day will come, when God will beat out these Drum-heads, and then the cries and horrid, and hideous shrikes of Conscience shall be heard. God will one day strip thee of all thy pleasures and employments, and will turn thee single and loose to thy Conscience, and it shall haue full liberty to bait thee, and byte thee at pleasure. Oh how much better to be willing to hearken to the voyce of Conscience here, 'then to bee forced to heare it in hell, when the time of hearkening

kening will be past and gone. Harken to it now, and thou shalt not heare it hereafter. Harken to the admonitions and reproofes of it now, and thus shalt thou get Integrity here, and shalt be free from hearing the dolefull clamours of it in hell hereafter.

5. To get and keepe a good Conscience ener in cases of a doubtfull and questionable nature, be sure to take the surest side. Many things are of a questionable nature, and much may bee sayd on either side in such cases, if thou wouldst haue a good Conscience take the surest side, that side on which thou mayst bee sure thou shalt not sinne. As for example. There bee diuerse games and recreations whose lawfulnessse are questioned, yet much may bee sayd for them, and possibly they may haue the iudgement of diuerse reuerent and learned men for their lawfulnessse. Now what shall a man doe in this case? Take the sure side. If I vse them it is possible I may sinne, it may bee they are not sin-

Tutiores igitur vivimus si totum Deo damus. Non autem nos ulli ex parte, & nobis ex parte committimus. Aug de donoperseu. cap. 6.

Propter incertitudinem propria iustitia & periculum inanis gloria tutius est fiduciam totam

full, yet I am not so sure of it that I shall not sin if I vse them, as I am sure I shall not sinne if I doe not vse them. I am sure that not to vse such sports breakes none of Gods commandements, a man may bee bold to build vpon that. Hee that liues by this rule shall keepe his Conscience from many a flame. He that sayles amongst rocks it is possible hee may escape splitting, but hee is not so sure to keepe his vessell safe and whole as he that sayles in a cleare sea where no rocks are at all. It is good in matter of life and practice, to doe as *Augustine* speakes in case of doctrine. *We liue more safely*, saith hee, *if wee attribute all wholly to God, and doe not commit our selues partly to God, and partly to our selues.* In doctrines it is good to hold the *safest* side, wherein there can bee no danger, yea *Bellarmino* himself after his long dispute for iustification by merit, comes to this at last, *That by reason of the uncertainty of our owne righteou/nesse, and the danger of vaine-glory, it is the most safe way to repose*

our whole confidence in the mercy and goodnesse of God alone. Which way Iouer Bellarmine is gone himselfe, or any of his religion, I thinke common reason will teach a man so much wisdom to goe the safest way to heaven, and that the safest way is the best way. The Lord that would haue vs make our calling and election sure, 2 Pet. 1. 10. would not haue vs put so great a matter as the salvation of our soules vpon Bellarmines hazard, and confessed vncertainty of our owne righteousness. Now as in case of doctrine, so in case of practice it is great wisdom, and a great meanes of keeping a good Conscience, to do that wherein we may *Tutiores viuere*, and to take to that which *Tutissimum est*, to follow that which is safest, and to take to that side which is the surest, and the freest from danger.

*in sola Dei  
misericordia,  
& benigni-  
tate reponere,  
Bellar. de  
Iustific. lib. 5  
cap. 7.*

## CHAP. VII.

*Two markes of a good Conscience.*

**T**HUS wee see how a good Conscience may be had; it followes wee consider how it may bee knowne, and be discerned to be had. The marks and notes by which a good Conscience may be knowne, are *seven*.

1. Note of  
good con-  
science.  
Conscience  
in all things.

1. This in the text. In *all* good Conscience. It is a good note of a good conscience, when a man makes conscience of all things, all duties, and all sinnes. There bee that haue naturall Consciences principled by some general grounds of nature, and it may be so farre as these rules carry them may make some Conscience, but their principles coming short, they must needs also come as short of a good Conscience: *I haue liued* sayes Paul here, *in all good Conscience*, and *Heb. 13. 18. We trust we haue a good Conscience in all things*. It is a good Conscience when a mans life, all his life is a life of Con-

Conscience, when in all his life, and the whole tenour thereof he makes Conscience of all that God commands, and forbids, *Psalm. 119. 6. Then shall i not bee ashamed* (what breedes shame but evill conscience?) *when I have respect unto all thy commandements.* When all are respected there is no shame, because where all are respected there is good Conscience 'and where good Conscience is there is no shame. That argued *Dauids* good Conscience, *Psalm. 119. 101. I have refrayned my feet from every evill way.*

Try mens Consciences by this, and it will discover a great deale of evill Conscience in the world. Many a morall man makes Conscience of doing his neighbour the least wrong, hee will not wring or pinch any man, payes every man his owne, deales fairely and squarely in his commerce, there is no man can say blacke is his eye, you shall have him thanke God that hee hath as good a Conscience as the best. These are good things, and such things as men ought

to make Conscience of, but yet here is not enough to make a good Conscience. A good Conscience must be *all* good Conscience, or it is no good Conscience. Now indeede these men may haue good Consciences *before men*, but my text tels vs that wee must liue in *all* good Conscience *before God*. And Paul ioynes them two together, *Act. 24. 13.* *And herein doe I exercise my selfe to haue a good Conscience voyde of offence towards God, and towards men.* Now bee it that these haue good Conscience before men, yet what haue they before God? alas they are miserably ignorant in the things of God, no Consciences to acquaint themselves with his truth, no conscience of prayer in their families, of reading the Scriptures, no conscience of an oath, and as little of the Sabbath, and the private duties thereof. How far are these from good conscience.

Others againe seeme to make conscience of their duties *before God*, but in the meane time no Conscience  
of



of duties of Iustice in the second Table, make no conscience of oppression, racking rents, covetousnes, over-reaching &c. these are no better consciences then the former, neither are good because they live not in *all good Conscience*. Thus may a man discover the naughtie Consciences of most. *Iehu* seemes wondrous zealous for the Lord, and seemes to be a man of a singular good cōscience in the demolishing the Temple of *Baal*, and putting to death his Priests. I but if *Iehu* make Conscience of letting *Baals* Temple stand, why doth he not as well make Conscience of letting *Ieroboams* Calves stand. If *Iehu* had had a good conscience, he would as ill have brookt *Ieroboams* as *Iezabels* Idolatry; he would have purged the Land of *all* Idols.

*Herod* seemes to make some Conscience of an oath. *Mark. 6. 26.* for his oathes sake he would not reiect her. It is ioy of him that he is a man of so good Conscience. I but in the meane time why makes hee no Conscience of Incest and Murther?  
He

He feares and makes Conscience to breake an vnlawfull oath, but makes no Conscience to cut an holy Prophets throte. Who would not haue thought *Saul* to haue beene a man of a very good Conscience, see how like a man of good Conscience he speakes. *1 Sam. 14. 34. Sinne not against the Lord in eating with the blood.* He would haue the people make Conscience of eating with the blood, and indeede it was a thing to be made Conscience of. I but he that makes Conscience of eating the flesh of Sheepe and Oxen with the blood, like a bloody hearted tyrant as he was, he makes no Conscience of sucking, and shedding the blood of fourescore and fine of Gods Priests. Iust the conscience of his blood-hound *Doeg*. *1 Sam. 21. 7. Doeg was there that day deteyned before the Lord.* How deteyned? eyther out of a religious Conscience of the Sabbaths, or by occasion of a vow; the man made conscience of going before the Sabbath were ended, or the dayes of his vow finished.

night. A thing indeede to be made conscience of, men ought not to depart from Gods house till holy services be finished, a dutie that even the Prince must make conscience of. *Ezek. 46. 10.* Who therefore would not iudge this *Edomite* a conscionable *Prosehyte*. I but why then makes he no conscience of lying. *Pf. 52.* Why no conscience of being instrumentall to *Sauls* Iniustice in that barbarous villany of slaying not onely innocent men, but innocent Priests of the Lord? Such were the consciences of the chiefe Priests. *Mat. 27. 6.* How like honest conscionable men they speake? *It is not lawfull for to put them into the treasury because it is the price of blood.* Sure it is great conscience ought to be made of bringing the price of blood into the Temple treasury; Are they not then men of good Conscience, *It is not lawfull*, ye see they will not doe that which is not lawfull. It is well, but tell me is it not lawfull to take the price of blood, and is it lawfull to give a price for blood? Ought there  
not

*Quam hac  
innocentia  
simulatio pe-  
ccuniam san-  
guinis non  
mittere in  
arcam, &  
ipsum san-  
guinem mit-  
tere in Con-  
scientiam.  
August.*

not a conscience to be made of blood, as well as of the price of blood? They make a Conscience of receiving the price of blood into the treasury, they make no Conscience of receiving the guilt of blood into their Consciences. Iust such consciences as they had, *Ioh. 18. 28. They would not goe into the Iudgement hall least they should be defiled, but that they might eate the Passeouer.* Indeed a man should make great conscience of preparation to the Sacrament, and take great heed that he come not thither defiled; But see their naughtie conscience. They make conscience of being defiled by going into the Iudgement hall, but make no conscience of being defiled with the blood of an Innocent. Such was the conscience of the Iewes, *Ioh. 19. 31. they make Conscience of the body of Christ hanging vpon the Crosse on the Sabbath, but with what Conscience haue they hanged it on the Crosse at all? This was iust like to those that Socrates speaks of, who made great conscience of keep-*

ping

ping holy-dayes, yet made no cōscience  
 of vncleanenes, that was but an indiffer-  
 ent thing with them. As if Conscience  
 were not rather to be made of keeping  
 our vessellis in holines, our bodies then  
 dayes holy? Remarkeable in this kinde  
 is that dealing of the *Iewes* with *Paul*.  
*1 Cor. 11. 24. Of the Iewes fūe times recei-  
 ued 1 fortie stripes saue one.* If we looke in-  
 to the Law. *Deut. 25. 1. 2. 3.* it runs thus,  
*If there be a Controversie, &c. and it shall be  
 if the wicked man be worthy to be beaten,  
 the Iudge shall cause him to lie downe, and to  
 be beaten before his face according to his  
 fault by a certaine number, fortie stripes he  
 may giue him and not excede.* Now see the  
 good conscience of these *Iewes*, they  
 might giue forty stripes, but not beyond  
 that number might they goe. Now they  
 make so much conscience of exceeding  
 the number of fortie, that they giue *Paul*  
 but nine and thirtie. Thus they make  
 Conscience of the number, but no con-  
 science of the fact. They make consci-  
 ence of giuing aboue fortie, but with  
 what

what conscience doe they give him any at all. The text not onely prescribes the number of stripes, but the condition of the person, namely, that he be *worthy to be beaten*, and he must be punished *according to his fault*. Now see these men make Conscience of the law for the number, but make no conscience of the law, that will haue only wicked men, and such as are worthy to be beaten to be so vsed. These be the good consciences of wicked men, they make seeme of making conscience in some one thing, but make no conscience of ten others, it may be of farre greater weight, and necessitie, and herein discover they the naughtines of their consciences. The conscience therefore is not to be iudged good for one, or some good actions. *ioab* turned not after *Absolom*, but he turned after *Adoniah*. 1 King. 2. 28. Whereas a good conscience that turns neither to the right hand nor the left, would haue turned neither after *Adoniah* nor *Absolom*. A good conscience and a good conversation must goe together.

ther. 1 Pet. 3. 16. Having a good conscience, that they may be ashamed that falsely accuse your good conversation. One good action makes not a good Conversation, nor a good Conscience, but then a mans conversation may be said to be good, when in his whole course he is carefull to doe all good duties, and to avoyd all sinnes, and such a good conversation is a signe of a good Conscience.

To doe some good things, and not all is no more a signe of a good conscience, then to do some things onely which his master requires, and to neglect other some is a signe of a good servant. A good servants commendation is to doe all his masters busines he enioynes him. Wee would hold him but an holy-day servār, and an idle companion, that when his master hath set him his severall workes to doe, he will doe which him pleases, and leaue the other vndone. This were not to doe his masters, but to do his own will, and to serue his owne turne rather then his masters: So for a man to make choyce

*Nunc autem  
in hac maior  
offensa est  
quod partem  
sententia sa-  
cra pro com-  
modorum no-  
strorum vti-  
litate deligi-  
mus, partem  
pro dei inu-  
ria prateri-  
mus. Et  
maxime cum  
& terrestres  
domini ne-  
quaquam a-  
quo animo  
tolerandum  
putent si in-  
fiones suas  
servi ex par-*

ut audiant,  
 & ex parte  
 condeunt.  
 Si enim pro  
 arbitrio suo  
 servi domi-  
 nis obtempe-  
 rant, ne in his  
 quidem in  
 quibus ob-  
 temperave-  
 rint, obse-  
 quantur.  
 &c.

2. Note of  
 a good con-  
 science.  
 Conscience  
 of small  
 Duties,

choyce of duties, and to picke out some particulars, wherein he will yeeld obedience to God, and to passe by others as not standing with his profits, pleasures, and lusts, this will never gaine a man the commendation of a good Conscience, whose goodnes must be knowne by making conscience of *all* things. Then haue Gods servants good Consciences when it can be sayd of them as *Shaphan* speaks of *Iesiah* his servants. *2 Chron. 34. 16. All that was committed to thy servants, they doe it.*

2. To make conscience of small Duties, and small sinnes. This also rises out of the text. *All good Conscience.* If of *all* things then of *small* things. It might haue beene comprehended vnder the former, but yet for Conviction sake I distinguish them. The good Conscience makes not conscience onely of great duties, and sinnes, but even of the least, knowing that as Gods great power and omnipotence is the same in the making of an Angell and a worme, so Gods au-  
 thoritie



thoritie wisedome and holines is the same in the least Commandements as in the greatest of them all. It makes conscience specially of Iudgement, and the weighty matters of the law, but yet doth not therefore thinke it selfe discharged of all care in smaller things, doth not therevpon challenge a dispensation from obedience in meaner matters, as if it were needles scrupulosity, & too much precisenes to tythe Mint, Anise, & Cummin. A Cummin-seed indeede is but a small thing, a very roye, but yet as small a thing and as light as it is, yet will it lye heauey vpon a good Conscience, being iniuriously and fraudulently deteyned from the Levites. The *Pharisees* tythed Mint, Anise, & Cummin, but they neglected the weighty matters of the Law. It is no good Conscience that looks so small and neglects great duties, neyther is it a good conscience on the other side that looks after the great and weightie duties, and makes no reckoning of Mint & Anise. Our Saviour sayes both ought

to be done. *Pharaoh* could be content that the people should goe sacrifice, but he cannot abide that *Moses* should be so peevishly precise, that not an hoofe shall be left behinde. Alas, an hoofe is but a toy, not worth the mentioning, what need *Moses* be so strickt as to stand vpon an hoofe? Yet a good Conscience will stand vpon it, having Gods Commandement, and will make Conscience as well of carrying away hoofes as of whole bodies of cattell. It is with a good Conscience as it is with the apple of the eye, of all the parts of the body it is the most tender, not onely if some great shiues, or splints vnder the eye-lid, but even the smallest hayre and dust grieues, and offends it. It is so with a tender good conscience, not only beames, but also moats disquiet the eye of a good conscience, & not onely greater, & fowler sins, but even such as the world counts veniall trifles doe offend it. A good Conscience straines not only at a camel, but at a gnat also. Neither doth our Saviour blame the

*Pharises*

*Pharises* simply for straying at a Gnat, but for their hypocrisie, who would pretend Conscience in smaller things, and meane while made none in the greater; for otherwise a good Conscience indeed hath a narrow passage for a Gnat, as well as for a Camell. The least corne of grauell galls his foote that hath a streight shooe, but he that hath a large wide shooe, slopping about his foote, it is no trouble to him. It is iust so with Consciences good and evill.

A Gnat is but a small thing, yet Pope *Hadrian* the fourth was choakt with a Gnat, and one fly though but a small thing to a whole boxe of oyntment, yet deaer flies as small things as they are, cause the ointment of the *Apothecary* to send forth a stinking savour. Eccl. 10. 1. and so doth a little folly, though but little doe a great deale of hurt. And therefore a good conscience liues by *Salomons* rule, Give not water a passage, no not a little. And takes not onely the *Foxes*, but the little *Foxes* which spoyle not only the *Vines*, but the

But pag. of  
Pope's pag.  
97.

Pusātes pau-  
 perem vel  
 medietatem  
 petebant po-  
 tuerant, no-  
 nissime vel  
 paucum ali-  
 quid exigi-  
 bant Quibus  
 ait, nec obolu-  
 um pro om-  
 nibus dabo.  
 18. Tripart  
 1.6 c. 12. Ad  
 medietatem,  
 inquit, obolu-  
 um conferre vult  
 prinde valet  
 ac si quis  
 conferat om-  
 nia Thoma-  
 2. 2. 7.

*tender Grapes.* Cant. 2. 15. It knowes a  
 little will make way for much. *Pharaoh*  
 is cōtent that the people, the men should  
 goe Sacrifice, *Exod.* 10. but their *little*  
*ones* should not goe, he knewe if he had  
 but their *little ones* with him, he should  
 be sure enough of their returne, therfore  
*Moses* will not onely haue the men goe,  
 but their *little ones* also. And therefore a  
 good Conscience deales with *Satan* as  
*Marcus Arethusius* dealt with his tor-  
 mentors, who hauing pulled downe an  
 Idolatrous Temple, and being vrged by  
 them to giue so much as would build it  
 vp again, refused it; They vrged him to  
 giue but halfe, he still refused; They vrged  
 him at last to giue but a *little* towards  
 it, but he refused to giue them so much  
 as one halfe-penny, *No not an halfe-penny*  
 sayes he, for it is as great wickednes to con-  
 ferre one halfe-penny in case of *Impiety*, as  
 if a man should bestow the whole. What was  
 a poore halfe-penny, it was a very small  
 matter, specially considering in what  
 torture he was, from which an half-pen-  
 ny

ny gift would haue released him. Indeed an halfe-penny is but a little, but yet it is more then a good conscience dares giue to the maintenance of idolatrous worship. A good conscience will not giue so much as a farthing token to such an vñe, as little a thing as it is. *For he that is faithfull in that which is least, is faithfull also in much, and he that is vniust in the least is vniust also in much.* Luk. 16. 10. Even the least things are as great trialls of a good conscience as the greatest. A good conscience will not gratifie Satan, nor neglect God, no not in a little.

Put mens consciences now vpon this triall. Who cracks not of his good conscience, there be none if they may be beleued, but they haue good consciences. But why are they good? They can swallow no Camells. Well yeeld them that, though if their entrals were wel searcht, a man might find huge bunch backt camells, that haue gone downe their gullets. They can swallow no camells, but what say they to gnats, can they swallow

them? Tush, Gnats are nothing, whole swarmes of them can goe downe their throats, and they neuer once cough for the matter. Fowle and grosse scandalls, such as are infamous amongst meece heathen, such Camels they swallow not, but what say they to vn savory & naughty thoughts, which their hearts prosecute with delight, what say they to them? Gnatts doe not swarme more abundantly in the fennes, then such vile thoughts do in their hearts. The prodigious oaths of wounds, and bloud, the damned language of Ruffians, and the Monsters of the earth, oh their hearts would tremble to haue such words passe out of their mouths, but yet what say they to the neater, and Civilised Complements of Faith and Troth, tush these are trifles, meece Gnatts, alas that you shall stand vpon such niceties. To rob a man vpon the high way, or to breake vp a mans house in the night, this is a monstrous Camell, but in buying and selling to over-reach a neighbour a shilling or two,

a peny or two, what say they to that, oh God forbid they should be so strictly dealt withall, that is a small thing, their throats are not so narrow but these Gnats will goe downe easily enough. To beare fallie witnes in an open Court of Iustice, or to be guiltie of pillory perjury, these be fowle things, but to lye a little for a mans advantage, or to make another man merriment, what thinke they of this? This is a very Gnat, they are ashamed to strayne thereat. Tell many a man of his sinne in which he lyes, that his sinne & a good conscience cannot stand together, what is his answer but as *Lot of Zoar, Is it not a little one?* Gen. 19. 20. But the truth is, that these little ones are great evidences of evill Conscience. It is but a dreame to thinke our Consciences good that make no Conscience of small sinnes, and duties.

The conscionable *Nazarite*. Nū. 6. did not onely make conscience of guzzling and quaffing whole cups of wine, but of eating but an huske, and a kernell of a

H 4

Grape.

Grape. What a trifle is the kernell of a Grape, and yet a good Conscience will care to please God as well in abstinence from the kernell as from the cup. Indeed when *David* had defiled and hardened his conscience with his adultery, then he could cut *Vriahs* throat, and his heart smites him not for it, but when vnder his affliction, his conscience was tender and good, his heart smites him but for cutting *Sauls* coate. 1 *Sam.* 24. 5. See the nature of a good conscience, it will smite not only for cutting *Sauls* throat but for cutting *Sauls* coat, but for an appearace, vpon a suspition, and but a icalousie of evill.

*Paul* speaks of a pure Conscience. 2 *Tim.* 1. 3. Now it is with a pure conscience as it is with pure religion. 1 *Jam.* 1. 17. Pure religion and undefiled, is to keepe a mans selfe vnspotted of the world. It hates not onely wallowing with the Sowe in the myre, but is shy of very spots, & hates not onely the flesh but the garment, not onely that is grossely besmeared, but which is but

*spotted*



spotted with the flesh. Iude. 23. according to that Ceremoniall. *Levit. 15. 17.* And this is that which differences civilitie and a good Conscience, Civilitie, shunnes mire, but is not so trimme as to wash off spots, this is the pure religion of a pure Conscience. *Pure religion and undefiled, is to keepe a mans selfe unspotted,* therefore they who are not vnspotted, are not vndefiled, but if their Consciences be but spotted yet are they defiled. Mens Consciences are as their religion is, and pure religion is spotlesse.

Yea to close this point, the greatest evidence of a good Conscience is in making Conscience of small things. Whilst men feare great sinnes, or are carefull of maine duties, it may be their reputation and credit may sway them, which other wise would bee impeached. So that in them it may be a question, whether it be Conscience, or credite that is the first mover, but in small things where there is no credit to be had, nay for ~~the same~~ <sup>for the same</sup> whereof, a man may rather receiue some dis-

*Probat enim etiam in maioribus si res exigat excusorem se idoneū fore à quo minora compleatur. Salvia. de provid. l. 3.*

discredit from the world, here it is more evident that good Conscience sets a man on. This then is a note of a good Conscience, to make Conscience as of small duties, so of small sinnes, as hee that feares poyson feares to take a drop, as well as a draught, and men feare not onely when a firebrand is thrust into, but when a sparke lights vpon their thatch.

## CHAP. VIII.

*Three other notes of a good Conscience.*

3  
3. Note of  
good con-  
science.  
To loue a  
Ministry  
that speaks  
home to the  
Cōscience.

**A** Third note of a good Conscience may be this. It loues and likes a ministrie and such Ministers as preach and speake to the conscience. It likes such a dispensation of the Word as comes home to it, whether for direction, or reproofe. The Word is the rule of conscience, and a good conscience is desirous to know the rule it must liue by. The Word must iudge the conscience, this every good cōscience knowes, and

and therefore grudges not to be reproo-  
ed by it, as knowing that if it will not  
abide the Words reproofe, it must abide  
the Words iudgement. Therefore a man  
with a good conscience speakes as Sa-  
muel, *Speake Lord, thy servant heares.*  
He can suffer the words of exhortation,  
and not count himselfe to suffer whilest  
it is done. Hee is of *Dauids* minde, *Let*  
*the righteous smite me, and it shall be a kind-*  
*nesse; let him reprove me, and it shall be an*  
*excellent oyle which shall not breake mine*  
*head.* *Psal. 141. 5.* It is with good consci-  
ence as with good eyes that can abide  
the light, and can delight in it, whereas  
sick & sore eyes are troubled & offended  
therewith. A sound heart is like sound  
flesh that can abide not only touching,  
but also rubbing and chafing, and yet a  
man will not be put into a chafe there-  
by, whereas contrarily if the least thorn  
or vnsoundnesse be therein, a touch at  
vnawares provokes a man if not to  
smite, yet to angry words, and language  
of displeasure. Vnsound flesh loves to be  
stroake

*Tu scis Deus  
noster quod  
tunc de Ali-  
pio ab ista pe-  
ste sanando  
non cogita-  
verim. At  
ille in se ra-  
puit meq; il-  
lud ramifi-  
propter se  
dixisse credi-  
dit, & quod  
alius acce-  
peret ad succē-  
sendum mihi  
accepit bone-  
stus adoles-  
cens ad suc-  
censentū sibi,  
& ad me ar-  
dentius dili-  
gentiū. Aug.  
Confess. lib. 6.  
cap. 7.*

broakt, and to bee handled gently, the least roughnesse puts into a rage. This is the ingenuity of a good Conscience of which was the good disposition of *Alipius*, when he was vnwittingly taxed by *Augustine* for his Theatrical vanities. Hee was so farre from being angry with him, though hee conceiued him purposely to ayme at him, that hee was rather angry with himselfe, and loued *Augustine* so much the better.

Put mens Consciences vpon this tryall, and we shall see what the Consciences of most men are. Let a man preach in an vnprofitable maner, let him spend himselfe in idle curiosities and speculations, let him be in combate with obsolete, or forraine heresies, so long their Minister is a fayre and a good Churchman. But let him doe as God cōmands *Ezekiel* to doe, *Ezek. 14. 4.* Answer them according to their Idols, preach to their necessities, let him call them and presse them to holy duties, and reprove them for their vnholly practises, and make knowne

knowne vnto them what euill Consci-  
ences they haue: what then is their car-  
riage and behauiour? Even that *Amos 5.*  
*10. They hate him that rebukes in the gate.*  
*and they abhorre him that speakes uprightly.*  
This Ministrie that comes to the Con-  
science will not downe with them. It  
sets in too much light vpon them, and  
*Ahab* hates *Michaiiah* for drawing the  
curtens so wide open, he cannot endure  
such punctuall & particular preaching  
that claps so close to his Conscience. A  
plain signe that *Ahab* hath a rotten and  
vntound Conscience. *Michaiiah* could  
not bee more punctuall with *Ahab*, then  
*Isaiah* was with *Hezekiah*, *Isa. 39. 6. 7.*  
And yet what sayes *Ezekiah*? *Good is the*  
*word of the Lord which thou hast spoken*, as  
if hee had sayd, a good Sermon, a good  
Preacher, all good. Whence comes this  
good entertainment of so harsh a mes-  
sage! *Hezekiah* had a good Conscience,  
and therefore though the message went  
against the hayre, yet hee could giue  
good words, *Let the righteous smite mee,*  
and

*Scio me offen-*  
*surum quàm*  
*plurimos qui*  
*genera em de*  
*vitijs dispa-*  
*tationem in*  
*suam referunt*  
*contumeliā,*  
*Et dum mihi*  
*irascuntur*  
*suā iudicant*  
*conscientiam,*  
*multoq; pri-*  
*us de se quā*  
*de me iudi-*  
*cant. Hieron.*  
*ad Rustic.*  
*Monach.*

and it shall be a kindnesse, *Psal. 141.* I, be that is when the righteous smites the righteous, what if the Prophet smite *Amaziah*? He will threaten to smite him againe, *2 Chron. 25. 16.* For-beare wilt thou shouldest thou be smitten? What if *Paul* preach of a good Conscience, and make *Ananias* his Conscience to smite him? *Ananias* will command the standers by to smite him on the mouth. Now let all the standers by iudge whether *Ananias* haue any good Conscience in him, who cannot brooke the preaching of good Conscience. Let men professe they know God as long as they will, yet if they slight the Word, or swell at it, or bee disobedient to it when it is laid to their Conscience, *Paul* make it a manifest signe of a defiled Conscience, *Tit. 1. 15. 16.* Their minde and their conscience is defiled. How appeares that? They professe they know God, but they are disobedient. When therefore the Ministry of the Word shall charge thee with duty, or reprove thee for sinne, and thou

thou shalt charge the Minister with rayling, and girding, and that this Sermon was made for the nonce for thee, and thou likest not that Ministers should bee so particular, &c. In Gods feare be advised to looke to thy Conscience, and know it that thou hast a naughty Conscience. When the Ministry of the word smites thy Conscience, then for thee to smite the Minister with reproachful, and disgracefull tearmes, to smite him with thy mouth : How is thy Conscience better then *Ananias*, his that commands to smite *Paul* on the mouth. Hee that cannot brook that Gods Ministers should not discharge a good Conscience in preaching to the Conscience, bee bold to challenge that man for a man of an evill Conscience.

4. That is a fourth note of a good Conscience, *Rom. 13. 5.* ye must be subiect for Conscience sake. To doe good or abstaine from evill meerely for Conscience sake, is a note of a right good Conscience indeed. Conscience as wee saw be-

4  
4. Note of a good Conscience. To do duty for Conscience sake.

before, doth excite and stirre vp, and binde to the doing of good, and binde from the doing of evill. Now when the Conscience vpon iust information from the Word shall presse, and forbid, and then a man shal, because Cōscience forbids, forbear; or because it presses, performe obedience: thus to doe good, or not to doe evill for Conscience sake, is a note of a good Conscience. It evidences a good Conscience when the maine weight that sets the wheelles on work, is Conscience of Gods commandement. When it is that, *Psa/m. 119. 4.* that sets a man on worke, *Thou hast commanded vs to keepe thy precepts diligently.* The end of the commandement is loue, *1 Tim. 1. 5.* And loue is the fulfilling of the commandement. *Rom. 12.* But what loue? *From a pure heart and a good Conscience,* *1 Tim. 1. 5.* When Conscience of the commandement carries a man to the fulfilling of the end of it, then doth such loue come from a good Conscience. *Salmons* description of a good man, *Ecc.*



9.2. is that *hee feares an oath*. Hee sayes not, that sweareth not; but, that feares an oath. For a man not to sweare may be the fruit of good education, and of the awe a man hath stood in of his Governours, but to *feare an oath*, argues that a man *feares the cōmandement*, *Pro. 13. 13.* and to feare the commandement is the note of a good Conscience.

Here let mens Consciences be tryed. Thou prayest in thy family, hearest the Word, keepest the Sabbath, &c. Now search thine heart, and make inquirie what it is that carries thee to these duties. Dost thou doe them for Conscience sake? Dost thou find Conscience to vrge and presse thee, and to giue satisfaction to thy Conscience, and obedience to the iniunctions thereof. Are these things done? If so, it is a signe of a good Conscience. But this discouers the naughtinesse of mens Consciences, who though they bee found in some good duties, or in the avoyding of some evils, yet it is not Conscience that works  
I them

them thereto. *Yee must be subiect not only for wrath, that is, for feare of the Magistrates wrath and revenge, but for Conscience sake, Rom. 13. 5.* It is no good Conscience when a man will be subiect for his skins sake, and least he smart by the Magistrates sword, but then a mans Conscience is good, when in obedience to Gods word, and in Conscience of his commandement hee subiects. The like may be sayd of all by-ends. Ye must doe good duties, not for profit, not for credite, not for vaine-glory, not for law, but for Conscience sake; or else evill Consciences yee have in that yee doe. The *Shechemites* receive circumcision, *Gen. 34.* And is not circumcision Gods ordinance? And is it not ioy of them that they will ioyne to the Church, and professe the true religion? Yes surely, if it were done for Conscience. I but it is not done for Conscience sake? Alas no such matter, but for *Hamors* sake the Lord of the Towne, and for *Shechems* sake their young Master, and for the hope

hope of gaines sake. *Shall not their cattell, and their substance, and every beast of theirs be ours? Gen. 34.23.* For the oxen sake, and not for Conscience sake are the *Shechemites* circumcised. *Shechem* for *Dinahs* sake receiues the sacrament. Oh the zeale and forwardnes that some will professe on a sudden, What frequenters of holy exercises? But what, is it for Conscience sake? No such matter, but *Shechem* is in hope of a match with *Dinah*, and all these shewes of religion are neither for Gods sake, nor Conscience sake, but all for *Dinahs* sake, all vnder hope of preferment by a rich marriage. They were goodly shewes of zeale, *Job. 6.22.24.* in seeking and following after Christ, but it was neither for Christs, nor Conscience sake, but *per. 26.* for the loaves, and the bread, and their bellies sake.

Many of the Heathens *Esth. 8.17.* turned Iewes. Was not there ioy of such Profelytes? not a whit, for not the feare of God, but the feare of the Iewes fell upon

*them, as many frequent the publique assemblies more for feare of the statute, then for feare of the commandement. The Officers of the King helped the Jewes, Esth. 9. 3. Was it for Conscience sake? Nothing lesse, but for wrath sake and for feare, because the feare of Mordecai fell upon them.*

If the Pharisees had done all that (*Matth. 6.*) for Conscience sake, which which they did for vaine-glory sake, they had had the glory of good Consciences. Many preacht the Gospell in *Pauls* dayes, *Phil. 1.* Does not so good a worke argue a good Conscience? Yes, if it had been done for Conscience sake; but that was done for contention sake, not to adde soules to the Church, but to adde sorrowes to *Pauls* afflictions.

It is a note of good Conscience when that which we do is done with a respect vnto the commandement of God *Psal. 119. 6.* and not with a squint respect vnto our owne private, for praise, or profit. It was a good argument of those *Bohe-*

*mians*

*mians* good Consciences in plucking downe Images, that they beate downe onely painted and wooden Images, whilest *Sigismund* the Emperour pulled downe siluer and golden ones, to melt into money for pay for his souldiers, as they pleade for themselves when they were held Heretiques for their fact. If they had puld downe such Images as he did, they might haue beene thought to haue done it for gaine, and not for Conscience sake.

*Verum maioris haretici illine qui pictas & ligneas anqui aureas & argenteas imagines è templis exigent, & ad conflagrandam mouerant igne adorerent? Dubra. hist. Bohem. l. 24.*

How great is often the zeale of many against fashions, and such vanities? How well it were if it were for Conscience sake, and not for envie against some particular person, whom they doe distaste, and so for the person, the vanity. For if it be for Consciences sake, how is it that those vanities, such great offences to their Consciences, found in some distastied persons are yet no trouble to their Consciences, being the very same if not worse in their owne favourites, and associates? Iudge whether such

5.  
 5. Note of a  
 good con-  
 science.  
 Holy bold-  
 nesse,

*Bona consci-  
 entia pro re  
 vult, & con-  
 spiciat ne-  
 quitia tunc  
 beat timet.  
 Sermon. 98.  
 Quis unde-  
 liquit ariet  
 audacem esse  
 & confiden-  
 ter prole &  
 prote. eloqui.  
 Plant. in  
 Amph.*

zeale come from Conscience, or from corrupt affection, whether it bee not more against the person, then against the sinne.

5. We have a fift note of a good Conscience in the text. *And Paul earnestly beholding the Councell.* Here is a marke of a good Conscience in his lookes, as well as in his wordes; in his face, as well as in his speech. *Paul* is here convented before the Councell, With what face is hee able to behold them? And *Paul* earnestly beholding the Councell. A good Conscience makes a man hold vp his head even in the thickest of his enemies. It can looke them in the faces, and outface a whole rabble of them assembled on purpose to cast disgrace on it. That may be sayd of a man with a good Conscience, which is spoken of some of *David*s men, *1 Chron. 12. 8.* *Whose faces were like the faces of Lions, for the righteous is bold as a Lion, Pro. 28. 1.* Now might *Paul* truly have sayd as *David*, *Psal. 57. 4.* *My soule is among Lions, I lie among them that*  
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are set on fire. And now how fares hee? what is he all a mort? lookes he pale and blanke, doth hee sneake or hang downe his head, or droope with a deiected countenance? No, *Paul* is as bold as a Lion, and can face these Lions, and earnestly fixe his countenance vpon the best of them. A good Cōscience makes a mans face as God had made *Ezekiels*, *Ezek. 3.8.9.* Behold I haue made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder then flint haue I made thy forehead, feare them not, neither be dismayd at their looks. Such hartening and hardening comes also from a good Conscience. A good Conscience makes a man goe, as the Lord in another sense tels *Israel* he had done for them, *Levit. 26 13.* I haue made you goe vpright. A good conscience erects a mans face, and lookes, is no sneaking slinker, but makes a man goe vpright. As contrarily guilt, deiects both a mans spirits, & his looks, and vnlesse a man haue a Sodomiticall

impudency. *Isa. 3. 9.* or an whores forehead, *Jerem. 3. 3.* which refuses to bee ashamed, makes him hang downe the head.

*Paul* fixes his eyes here, and looks earnestly vpon them, but what if they had looked as earnestly vpon him? yet would not his good Conscience haue beene out-faced. See *Act. 6. 15.* *All that sate in the Counsell looked stedfastly on him; namely on Steven.* If but the high Priest alone had faced him, it had been somewhat, but all that sate in the Councell looke stedfastly on him. Surely one would thinke such a presence were able to haue damped, and vterly to haue dashed him out of countenance. But how is it with him? Is he appalled? Is hee damped? *They saw his face as it had beene the face of an Angell,* sayes the text. As wisdom, *Ecc. 8. 1.* to a good Conscience makes the face to shine. A good Conscience hath not onely a *Lions*, but an *Angels* face, it hath not onely a Lion-like boldnesse, but an Angelicall dazling bright-



brightnesse, which the sicke and sore eyes of malice can as ill endure to behold, as the Israelites could the shining brightnesse of *Moses* face. The face of a good Cōscience tels enemies that they are malicious lyers. And no wonder that a good conscience hath such courage & confidence in the face, standing before a whole Councell, when it shall be able to hold vp it head with boldnesse before the Lord himselfe, at that great day of the generall Iudgement. Euen then shall a good Conscience haue a bold face.

CHAP. IX.

*Two other, and the last notes of a good Conscience.*

**A** Sixt note of a good Conscience followes, namely, that which wee haue *1 Pet. 2. 19.* When a man for Conscience towards God endures griefe, suffering wrongfully. A good conscience had rather that *Ananias* should smite, then it selfe

6.  
6. Note of a good Conscience. To suffer for conscience.

selfe should. *Ananias* his blowes are nothing to the blows of Conscience. *Ananias* may make *Pauls* cheekes glowe, but conscience giues such terrible buffets as will make the stoutest heart in the world to ake. That will pinch, and twitch, and gird the heart with such griping throws, that all the blowes, and tortures that *Ananias* his cruell heart can invent are nothing to them.

Now therefore a man that sets any store by a good conscience, will not part with the Peace or Integritie thereof vpon any termes. He rates the goodnes of his Conscience farre aboue all earthly things. Wealth, libertie, wife, children, life it selfe, all are vile, and cheap in comparison of it. And therefore a man of a good Conscience, will endure any griefe and suffer any wrong to keepe his Conscience good towards God. Such a good Conscience had *Daniel*. *Dan. 1. 8.* *He purposed in his heart that he would not defile himselfe with the portion of the Kings meat.* That is, he was fully setled, and resolved in

in his Conscience, come what would come, he would not doe that which would not stand with a good cōscience. But what if he could haue gotten no other meat? Without all doubt he would rather haue starved, then haue defiled his Conscience with that meate. He would haue lost his life rather then haue lost the Peace, and Integrity of his Conscience. It seemes a question of great difficultie, which was put to the three Children, *Dan. 3.* Whether they will giue the bowing of their bodies to the golden I-doll, or the burning of their bodies to the fiery Fornace. But yet they finde no such difficultie therein, they were not carefull to answer in that matter. *ver. 16.* Of the two fires they choose the coolest, and the easiest. The fire of a guiltie conscience is seaven times hotter, and more intollerable then the fire of *Nebacadnezars* Fornace, though it be heated seaven times more then it is wont to be heated.

If the question come betweene life and good Conscience, that one of the two must

must be parted withall, it is an hard case. Life is wondrous sweete, and precious. Skin for skin, and all that a man hath will he giue for his life. *Iob. 2. 4.* What then should a man doe in such an hard case? Heare what is the resolution of a good Conscience. *Act. 20. 24.* *My life is not deare vnto me, so that I may fulfill my Ministratiō with ioy.* And wherein lay his Ioy, but in his good Conscience. *2. Cor. 1. 12.* It is all one as if he had said, I care not to loose my life to keepe a good Conscience. A good Conscience in that passage of the Apostle. *1 Tim. 1. 19.* is secretly compared to a ship. Now in a tempest at Sea, when the question is come to this, whether the goods shall be cast out, or the Ship be cast away, what doe the Marriners? See *Act. 27. 18. 28.* *They lightened the ship, and cast out the wheat into the Sea.* The Marriners will turne the richest Commodities over-boord to saue the ship, for they knowe if the ship be cast away then themselues are cast away. Thus it is with a man that hath a good conscience,

ence, when the case comes to this pinch, that either his outward Comforts, or his inward Peace must wrack, he will chearfully *cast the wheat into the Sea*, will part with all earthly commodities and comforts, before he will rush, and wracke his conscience vpon any rocke. He knowes if the ship be wrackt, if his Conscience be crackt, that then himselfe, & his soule is in danger of being cast away, and therefore he will throw away all to saue conscience from being split vpon the rocks, and being swallowed vp in the sandes.

There is as great a difference betweene a good conscience, & all outward things even vnto life it selfe, as is betweene the arme, and the head or heart. The braine, and the heart are vitall parts, therefore when the head is in danger to be cleft, or the hart to be thrust through, a man will not stand questioning whether he were best adventure his hand, or his arme to saue his head, or his heart, but either of these being in danger, the hand and the arme presently interpose themselves to receive

receiue the blow, and put themselves in danger of being wounded, or cut off, rather then the head or heart should be pierced. A man may haue his hand, or arme cut off, & yet may liue, but a wound in the braine or heart is mortall. It is so in this case. A good conscience values its owne peace aboue all the world, It is that wherein a Christians life lyes, therefore he will suffer the right hand or foot to be cut off, & loose all, rather then expose Conscience to danger. A man may go to heauen with the losse of a limbe, & though he halt. *Matth. 18. 8.* but if a man loose his life, if Conscience be lost, all is lost. A man may goe to heauen though he loose riches, liberty, life, but if a good Conscience be lost, there is no coming thither. All things compared to Conscience are as farre beneath it, as the least finger beneath the head. He were a mad man that would suffer his skull to be cleft to saue his little finger, nay but the paring of his nayle. And yet the world is full of such mad men, that suffer conscience

enceto receiue many a deep wound and gash, to saue those things which in comparison of good Conscience, are but as the mayle parings to the head.

Try mens Consciences here, and we shall find them exceeding short. A good Conscience will endure any grieffe, and suffer any wrong rather then suffer the losse of its owne peace. God commands *Amaziah. 2. Chro. 25.* to put away *Israel*, oh! but what shall I doe for mine hundred Talents? Tush, what are an hundred Talents? A good Conscience in yeelding obedience to God is a richer treasure then the East and West *Indies*. And yet how many be there that will craze their Conscience an hundred times before they will loose one Talent by obedience to God, out of a care to keepe a good Conscience. A talent? nay, that is too deepe, never put them to that cost, they will sell a good Conscience, not for gayning, but for the taking of a farthing token. God and good Conscience say, *Sanctifie the Sabbath*. Possibly some halfe-penny customer

customer comes to a Tradesmans Shop on a Sabbath, and asks the sale of such, or such a commoditie. Now the mans conscience tells him of the commandement, tells him what God looks for, tells him it cannot stand with his peace to make markets on that day, &c. But then he tells Conscience, that if he be so precise, he may loose a customer, and if he loose his customers, he may shut vp his Shop windows. An Inne-keepers conscience tells him that it is fitter that he should be attending Gods service at his house on his day, then that he should be wayting on his guests. But then hee replies to Conscience, that then his takings will be but poore, and this is the next way to plucke downe his signe. So here lyes a dispute betweene Conscience & Gaine, which of these two must be parted with. If now in this case a man will growe to this resolution. By Gods helpe I am resolved to keepe a good Conscience in keeping Gods commandement, & Sabbath, I will rather loose the best Customer



mer I haue, and the best ghueſt I haue, then the peace of a good Conſcience. If I beg I beg; I will ſay of my customers as *Iacob* of his children. *Gen. 43. 14. If I am bereaued of them, I am bereaued.* I will truſt God with my eſtate, before I will hazzard my Conſcience; Giue me ſuch a man, ſuch a Tradesman, and I will be bold to ſay he is a man of a good Conſcience. But contrarily, when men are ſo ſet vpon Gaine, that ſo they may haue it they care not how they come by it, they will diſpenſe an hundred times with their obedience to God if any thing be to be had, if theſe haue good Conſciences let any iudge. How would ſuch looſe their blood and liues, that will not looſe ſuch trifling gayns for the ſafety of their Conſcience. We *haue not yet reſiſted vnto blood*, the more we ow to God, that know not what that reſiſtance meanes. Alas, how would thoſe reſiſt vnto blood that ſet Conſcience to ſale vpon ſo baſe priſes as they doe.

*Peter ſpeakes of a fiery tryall. 1 Pet. 4. 12.*

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If God should ever bring that triall amongst vs, what a company of droffe Consciences would it find out. We haue no *fiery tryall*, we haue but an *ayrie tryall* onely, and yet how many euill Consciences it discovers. Many a man could find in his heart to pray in his familie, to frequent good exercises, and company, he is convinced in his Conscience, that thus he should doe, and Conscience presses him to it. But why then are not these things done? *A Lyon is in the way.* He shall loose the good word, and opinion of the world, he shall haue so many frownes, and frumpes, and censures, and scoffes, that he cannot buckle to this course. Many are in *Zedekiah* his case; he was convinced in his conscience, that he ought and it was his safest course to goe out to the *Chaldeans*, questionles his conscience prest him to it, and bids him goe out. Why then goes he not? He is afraid *Ier. 38. 19. that he shall be mockt.* Such consciences as will not preferre their owne good word & comfort, before the good  
or

or ill words of the world. Such consciences as more feare the mockes & flouts of men on earth then they doe the grinning mockes of the Devils in hell. Such as will not preferre the peace of Conscience before all other things, are meere strangers to good Conscience.

The leaventh and last note remaines. And that is in the Text; *Vntill this day.* Constancy and *perseverance* in good, is a sure note of a good conscience. *Paul* had beene young, and now was olde, and yet was old *Paul* still, still the same holy man he was. Time changes all things, but a good Conscience, and that is neyther changed by Time, nor with Time. Age changes a mans favour, but not a good mans faith, his complexion, nor his religion, and though the head totter gray, yet the heart holdes vigorous still.

*Vntill this day.* ] And this day was not farre from his dying day. And how held he out to his last day. Heare as it were his last & dying breath. 2 Tim. 4. 7. *I have fought a good fight, I have finished my course,*

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*I haue kept the faith.* He sayes not, I haue finished my faith, I haue kept my life, as many may, but *I haue finished my course, I haue kept the faith.* He kept his faith till he had finisht his course, not onely here vntill this day, but there vntill his finishing day. So long he kept the faith, and therefore so long a good conscience, for as the loosing of them goe together. *1 Tim. 1. 19.* so the keeping of them goe together, therefore keeping the faith, he also kept a good conscience til he finisht his dayes.

[ *Vntill this day.* ] And yet one would wonder that he should keepe it to this day, considering how hardly he had bin vsed before, vntill, and now at this day. The most of those things. *2 Cor. 11. 23.* were before this day. Often vnder stripes, in prisons oft, and yet stands Constant in the maintenance of the libertie of his Conscience. *vers. 24. 25.* Thrice I suffered shipwracke, &c. and yet made no shipwracke of a good Conscience. *vers. 26. 27.* in a number of perills, in perill of false  
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brethren, and yet his Conscience playes not false with God, neither is it weary of going on in a religious course.

Here then is the nature of a good conscience, and the triall of it.

A good Conscience holdes out constantly in a good Cause without deflection, and in a good Course without defection.

1. In a good Cause. Let a good conscience undertake the defence of a good Cause, and it will stand tightly to it, and neither grow weary, nor corrupt. It will not make shews of countenancing Pauls cause till he come before Nero, and then give him the slip, and give him leaue to stand vpon his owne bottome, and shift for himselfe as well as he can. A conscientious Magistrate, and a Iudge, who out of a conscience of the faithful discharge of his place, takes in hand the defence of a good, or the punishment of a bad cause, will not leaue it in the suddes, will not be wrought by feare or favour, to let Innocency be thrust to the wals, & Ini-

quity hold vp the reb, but will stand out  
liſſe, and manifeſt the goodneſſe of his  
Conſcience in his Conſtancy.

2. In a *good Courſe*. A man that is once  
in a good Courſe having a good conſci-  
ence, wil neither be drivē, nor be drawne  
out of that good way to his dying day.  
There be tentations on the right hand,  
and there be tentations on the left, but  
yet a good Conſcience will turne nei-  
ther way. *Pro. 4. 27.* but keepes on fore-  
right, and preſſes hard to the marke that  
is ſet before it. Try it with tentations on  
the left hand. Try it by the mockings &  
deriſions of others whom it ſees in good  
wayes, will this ſtagger or ſtumble it, and  
make it ſtart aſide? Not a whit, but it will  
goe on with ſo much the more courage  
rather. *Iob. 17. 6. 7. 8. 9.* *He hath made me*  
*alſo a by-word of the people, and aforetime I*  
*was a Tabret.* Was not this enough to  
ſhake others, to ſee ſuch a prime man as  
*Iob* thus uſed, thus ſcorned and mocked?  
Not a whit; for, for all this, *The righteous*  
*ſhall hold on his way, and he that hath cleane*  
*hands,*

hands, shall be stronger and stronger.

Try it by mockings and derision personall, by personall intamy & reproach, let a mans owne selfe be derided, be defamed, this will goe nearer then the former, what will this moue him out of the way? No: He will loose his good name, before his good Conscience. See *Ps. 119.*

*51. The proud haue had me greatly in derision, yet haue I not declined from thy law.*

And though *Michal. 2 Sam. 6.* play the flouting foole, yet *Dauid* will not play the declining foole, but if to be zealous, be to be a foole, he will be yet more vile.

And though *Ieremy* was in derision daily, and euery one mocked him, yea, and defamed him, yet he was rather the more then the lesse zealous. *Ier. 20. 7. 9. 10.* The righteous, *Ps. 125. 1.* are like *Mount Sion* that cannot be remoued, but abides for euer. What

likelihood that a puffe of breath should remoue a Mountaine? When men can blowe downe Mountaines with their breath, then may they scoffe a good conscience out of the wayes of godlines &

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*Si reddere beneficium non aliter quam per speciem iniuria potero acquisito animo ad bonum confilium per mediam infamiam tendam. Nemo mihi videtur pluris aestimare virtutem, nemo illi magis esse deuotus quam qui boni viri famam perdidit nec conscientiam perdet Senec. ep. 82.*

sinceritie. Mount *Sion*, and a good Conscience abide for ever.

But these happily may be thought lighter tryalls, put a good conscience to some more smarting, & bleeding tryalls then these pettier ones are, and yet there shall we finde it as Constant as in the former.

Let the Lord giue the *Sabeans*, *Caldeans*, and Satan leaue to spoyle *Iob* of his goods, and children, will not then *Iob* giue vp his Integritye, doe ye not thinke that he will curle God to his face? So indeed the devill hopes. *Iob. 1. 11*. But what is the issue? What gets the devill by the tryall? Onely giues God argument of triumph against him in *Iobs* Constancy. *Iob. 2. 3*. And still he holdeth fast his Integritye. As if he had sayd, See for all that thou canst do, in spight of all thy spight, and mischievous malice, he holdes fast his Integritye vntill this day. See the terrible tryalls, to which they were put, *Heb. 11. 37*. They were stoned, sawne asunder, &c. and yet all could not make them shake



shake hands with a good Conscience. The raine, floodes, and windes, could not bring downe the house founded vpon the rocke, *Math. 7.* Notwithstanding all tryals a good Conscience stands to it, and holds it owne, and speakes as one Father *Rawlins* did to the Bishop; *Rawlins you left me, Rawlins you finde me, and Rawlins by Gods grace I will continue.*

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Try yet a good Conscience further with the tentations on the right hand, which commonly have as much more strength in them about the other, as the right hand hath about the left, and yet we shall finde the right hand too weake to pluck a good Conscience out of its station.

It was a sore tentation wherewith *Moses* was assaulted. The treasures, and pleasures, the honours and favours of the Egyptian Court, and Princeesse. All these wooe him, not to goe to the people of God. Had that people bene settled and at rest in Canaan, yet had it been a great tentation to preferre Egypt before

fore Canaan. But the people are in Egypt, in affliction, in bondage, therefore so much the more strength in the temptation. What will you be so mad to leave all for nothing, certaine honours, for certaine afflictions? who can tell but you may be raysed to this greatnesse to be an instrument of good to your people! you by your favour in the Court may bee a meanes to ease them of their bondage, & so you may doe the Church service with your greatnesse, &c. Here was a temptation on the right hand, and with the right hands strength. Well and how speeds it? Is *Moses* able to withstand it? See *Heb. 11. 24. 25. 26.* *He refused to bee called the sonne of Pharaohs daughter, &c.* All would not doe, nor stirre him a whit. Those faithfull Worthies before mentioned, could not be stirred with all the cruelties their adversaries could invent. I, but it may bee a temptation on the right hand, might have made them draw away the right hand of fellowship from a good Conscience.

ence. Well, their enemies therefore will try what good they can doe that wayes. *Heb 11. 37.* They were tempted, that is, on the right hand they were sollicitied and enticed, and allured with fayre promises of honours, favours, preferments, as *Bonner* vsed to deale with the Martyrs, hee had sometimes butter and oyle, as well as fire and faggot, in his mouth. Thus were they tempted, but yet what avayled these tentations? Iust as much as their stones, sawes, swordes, prisons, all alike. They for all these tentations keepe a good Conscience to their dying day, and hold fast the faith and truth vnto the end.

A good Conscience is of the mind of those trees in *Iothams* parable. *Iudg. 9.* It will not with the Oliue lose its fattenesse, nor with the Fig-tree lose its sweetnesse, nor with the Vine its wine of cheerfulness, to haue the fattest, and sweetest preferments and pleasures of the world, no though it were to raigne over the trees.

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Benevolo Iu-  
stinapraecipit  
et adversus  
fidem patrum  
imperialia  
decreta di-  
staret. illo  
vero se impia  
verba prolaturum  
abnu-  
entem celsiorem  
bonoris gra-  
dum spon-  
dit si manda-  
ta perficeret.  
eius Benovolus.  
Quid  
mihi pro im-  
pietatis mer-  
cede altiorum  
promittis  
gradum?  
hunc ipsum  
quem habeo,  
auferte dum  
integrum fi-  
dei conscien-  
tiam tuer.  
Ac protinus  
cingulum ante  
pedes eius  
abiecit.  
Sigon. de ac-  
rid. Imp. l. 9.  
pag. 200.

It was an excellent resolution of *Benevolus* in his answer to *Iustina* the Arrian Empresse, proffering preferments to him to haue been instrumentall in a service which could not bee done with a good Conscience. *What doe yee promising me an higher degree of preferment for a reward of impiety? yea even take this from me which already I haue, so that I may keep a good Conscience.* And so forthwith he threw at her feet his girdle, the ensigne of his honor. Thus doth a good Conscience throw and trample honour and preferment vnder foot to maintaine its owne integrity? Thus can nothing corrupt a good conscience. *I haue been young and now am old, yet never saw the righteous forsaken, to wit, of God, Psalm. 37.* David out of his experience could haue sayd as much in this point, *I haue been young and now am old, yet never saw I God, and godlinesse forsaken by the righteous, by the man that had a good conscience.* But the man that had a good conscience when hee was young, will

will hold out and haue it when he is old. It is the great honour and grace of a good conscience which *Walden* thinks hee spake to the disgrace of *Wickliffe*; *Ita ut Cano placeret quod inueni complac-*  
*bat*, He was young and old, one and the same man. Old age decayes the body, the strength, the senses, but conscience it touches not, that holds out sound to death. As of Christ in another sense, *Heb. 13.* so may it be sayd of a good conscience in this, *Yesterday and to day, and the same for ever.* A good conscience is no changeling, but let a mans estate change from rich to poore, from poore to rich; or let the times change from good to euill, or from euill to worke; or a mans dayes change from young to old, let his haire and head change, yet among all these changes a good Conscience will not change, but holds it owne vntill its last day.

Now put mens Consciences vpon this tryall, and their inconstancy either in good causes, or courses, will discouer  
their

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their naughtinesse. In a good cause how many are like *Darius*? His Conscience struggles a great while for *Daniel*, hee knew he was innocent, hee knowes the action to be vniust, and therefore labours all day till the setting of the sunne for his deliverance. *Dan. 6. 14.* but yet overcome with the Presidents and Princes vrgencie, *verse 16.* hee commands him to the Lions denne. Here was a naturall Conscience standing for equity & iustice, but yet no good Conscience, it holds but till sunne set, and his Conscience went downe with the sunne. His Conscience yeeldes and is overcome, though it know the act to be iniust.

*Pilates* Conscience makes him plead for *Christ*. In his Conscience he acquits him, and thrice solemnely professes that hee findes no fault in him, and therefore cannot in Conscience condemne him, yea withall seekes to release him, *Ioh. 19. 12.* Is not here now a good Conscience? Indeed it had beene so in this particular fact, if his Conscience had beene inflexible

ble, and had held out. But when *Pilate* heares them say, that if he be his friend he is no friend to *Cesar*, *Iob*. 19. 12. and whilest withall hee is willing to content the people, *Mark*. 15. 15. Now that there is feare on the one side, and a desire to carry favour on the other, Where now is his Conscience? Now hee presently delivers him to be crucified, though hee knowes in his Conscience that there is no fault in him. What a good conscience hath many a Iudge, and Lawyer? How sliely will they stand in, and prosecute a iust cause till a bribe comes, and puts out the very eyes of their conscience. Their consciences are of so soft a temper, that the least touch of silver turns their edg presently. They hold out well till there come a tentation on the right hand, that is, in their right hand. *Psal*. 144. 8. *Whose mouth speakes vanity, and their right hand is a right hand of falsehood.* If once the right hand bee a right hand of falsehood, the mouth will soone speake vanity, though before it spake Con-

Conscience. Who would not haue thought *Baalam* to haue beene a man of an excellent Conscience? *If Balak would giue me his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to doe lesse or more. Num. 22. 18.* But yet besides that faltring in those words, *I cannot goe*, whereas the language of good Conscience would haue beene, *I will not goe*; besides that I say, before he ends his speech, see how the hope of promotions worke, and works his conscience like waxe before the fire, *vers. 19.* *Now therefore I pray you tarry here also this night, that I may know what the Lord will say vnto me more.* A faltring inference: If his Conscience had beene good it would haue inferred strongly thus, *Now therefore I pray get you gone, and trouble me no longer.* Hee knew in his Conscience the people ought not to be cursed, and that hee ought not to goe, and yet comes in with, *I pray tarry all night, &c.* Truly *Balak* needed not haue beene so lauish and so prodigall, as to offer



offer an house full, one handfull of his silver and gold will frame *Balaams* Conscience to any thing.

The like tryall may be made of mens consciences, by their *inconstancy* in good courses, and this will condemne three sorts as guilty of evill Consciencences.

1. Such as sometimes being convinced of the necessity of good courses, do set vpon the practice of them, and begin to looke toward Religion, and religious duties, till meeting with some of their supposed wiser neighbours, they be advised to take heed, they may bring themselves into greater note then they are aware of, they will incurre sharper censures then they thinke of, &c. and so suddenly all is dashed, all is quashed and quencht. There is a disease among beasts they call the *staggers*, and it is a disease too frequent in mens Consciencences, who sometimes are on, sometimes off, one day begin, and next day cease good courses. That may be sayd of many mens Consciencences which *Ja-*

*Job* speaks of *Reuben*, *Gen.* 49. 4. *Vnstable as water*. The water moues as the winds blow. If the winde blow out of the East, then it moues one way, if out of the West then it moues another, the cleane contrary, and vpon every new winde a new way. So many, let them heare a convincing, & a good perswading Sermon mouing to good duties, then they will set vpon them; let them again heare either some mockes, or reproaches for those wayes, or some sage advise from one they count wise, against the wayes of Conscience, they are as farre off againe as euer. These staggering, irresolute, and watry Consciences are farre from good ones.

2. Such as in their youth, or when the world was low with them, were very zealous and forward; But what are they now at this day? True downe-right *Demassetes*, zealous when they were young, but now old and cold: zealous when they were men, but now the world is come vpon them, *Demas*-like, they have for-

forſaken goodneſſe, and embraced the world; haue gotten now worme-eaten, and world-eaten conſciences. The zeale of Gods houſe was wont to eate them vp, but now the world hath eaten vp them, and all their good Conſcience.

3. Thoſe that haue made good the profane Prouerbe, *Young Saints and old Diuels*, whoſe hatred of Religion and good Conſcience is greater then ever was their loue thereto, as *Ammons* was towards *Thamar*, *2 Sam. 13. 15*. They were zealous and ſoward frequenters of Gods houſe, and ordinances; zealous enemies againſt ſwearing, and Sabbath-breaking, &c. But what are they at this day? Yeſterday indeed zealous profefſors of holineſſe, but what are they to day? To day malicious ſcoffers of godlineſſe, haters and oppoſers of goodnes, the onely ſwearers and drunkards in a Countrey. What kinde of Conſciences haue theſe? None of *Pauls* Conſcience, *I haue lived in all good Conſcience untill this day*. What then? Iuſt the con-

sciences of *Hymenaeus* and *Alexander*,  
 1 *Tim.* 1. 18. 19. They once made great  
 profession of Conscience, but now ene-  
 mies to *Paul*, and blasphemers, men as  
*Paul* speakes, that had put away good  
 Conscience, they did not through want  
 of watchfulnesse let it slip, or steale away;  
 but as if it would never haue beene gone  
 soone enough, they put and draye it a-  
 way. In ἀποωπάμενοι, *Beza* translates it *Qua*  
*expulsa*. They vied their Consciences  
 as *Ammon* did *Thamar* after his lust satis-  
 fied, 2 *Sam.* 13. 15. 17. *Arise be gone*, sayes  
 hee to her, and when she pleades for her  
 selfe, hee calls his servant, and sayes vnto  
 him, *Put out this woman, and bolt the doore*  
*after her*, put her out so as shee may bee  
 sure not to come againe. They dealt  
 with their Consciences as Colledges  
 deale with rake-hels, expelled them  
 without all hope of re-entry. Thus ma-  
 ny profane Apostatizing backe-sliders  
 cannot be content to lose good Consci-  
 ence, vnlesse *Ammon*-like they may put  
 it away with violence, and expell it. And  
 how

how can they haue good Conscience that haue put it away? Hee hath not his wife that hath put her away, and given her a bill of divorce. In the dayes of Popery and darknesse, the Diuell it seemed walked very familiarly amongst them, and hence wee haue so many stories of fairies, and of children taken out of cradles, and others layd in their roomes, whom they called *changelings*. Since the light of the Gospell these Diuels and fayries haue not bene seene amongst vs, but yet wee are still troubled with *changelings*. Some, Priestes and Iesuites haue changed, some, the world hath changed, some, good fellowship & the Ale-house hath changed. These haue played the fayries, haue taken and stolen away goodly, forward, and feruent Christians, & haue layd in their roomes Earthlings, Worldlings, Popelings, Swearers, Drunkards, malicious scorner of all goodnes. Thus haue these fayries in stead of fayre and comely children, brought in these lame,

L 3

blinde,

blinde, deformed, and wrizzeld faced *changelings*, that any one may easily see them to bee rather the birthes of some hobgoblins, then the children of God. If theretore wee would evidence our Consciences good, labour to hold to the last, and rest not in a youth, but labour to haue age found in the way of righteousness. This is a crowne of glory, and this is right good Conscience to liue therein vntill our dying day. All the former six are nothing without this last.

## CHAP. X.

*The comfort and benefit of a good Conscience in the case of Disgrace and Reproach.*

**V**VE are now come to the fift and last point which was propounded: The *motiues* to perswade vs to get good Consciences. The *motiues* therevnto may bee many, I will keep my selfe within the compasse of fve.

I. Mo-

## Good Conscience.

151

1. *Motive.* The incomparable and unspeakable comfort, and benefit thereof in such cases and times as all other comforts faile a man, and wherein a man stands most in neede of comfort. These Cases or Times are five.

1. *Motive*  
to a good  
Cōscience.

1. The Time and Case of *Disgrace* and *Reproach*.
2. The Time of *Common feare*, and *Common calamity*.
3. The Time of *Sicknesse* or outward crosses in a mans goods.
4. The Time of *Death*.
5. The Time & Day of *Judgement*.

In all these, or in any of these times, it is good to have such a friend or companion that will sticke to a man, and be faithfull to him when all other things faile him. Such a friend and such a companion, is a good Conscience. *A friend loves at all times, and a brother is borne for adversity, Prov. 17. 17.* But in some of these cases a brother & a friend may bee false and will not, or may bee

*Interim elige  
socium qui  
cum omnia  
subtrahā  
fuerim fidem  
servat dile-  
ctoribus su-  
is nec recedit  
in tempore  
angustia.  
Ber. de Consc.*

The comfort  
of a good  
Conscience  
in case of  
disgrace &  
reproach.

weake and cannot helpe nor pleasure a man, but a good Conscience is better then all friends and brethren whatsoever, when they will not, or cannot, or may not, yet then will a good Conscience sticke close to a man, and be a sure friend to him. Let vs see in the particulars the truth of it.

I. In the Time and Case of *Disgrace, Infamie, Reproach*, and wrongs of that kind, the comfort and benefit of a good Conscience is vnspeakeable. When a man shall be traduced, slandered, falsely accused and condemned, then in such wrongs will a good Conscience doe the office of a faithfull friend, will sticke to, and stand by a man, and will comfort and hearten him against all such injuries. *Paul* is here conuicted before the Councell as a malefactor, hee hath an whole Councell bent against him. What now is his comfort, and his defence against such an heape of accusers as doe affront him? This it is, *Men and brethren I haue liued in all good Conscience.*

As



As if he had sayd, Impeach, traduce, accuse, and condemne me as you please, yet be it knowne vnto you that I haue a good Conscience, and this my good conscience is it which shall comfort, and vpholde me against all your iniurious, & vnequall proceedings. You may bring forth false witnessses against me, but my Conscience doth, and will witnesse for me, you may condemne me, yet my conscience acquits, and absolues me. And thus doth *Paul* shelter himselfe vnder his good Conscience.

The like we may see in the next Chapter. *Ananias*, and the Elders come and bring *Tertullus*, and he is seed to be *Pauls* accuser, and he layes heauy and hainous things to *Pauls* charge. *vers. 5. We haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, a ring-leader of the sect of the Nazarens, &c.* Here be foule things, what will *Paul* be able to say to all this? Will not this be enough to sinke him downe vtterly, to see so many banded

together, and such great ones combined to countenance such an accusation? How will he be able to subsist? Now then behold the benefit, & comfort of a good Conscience. He holdes vp his former buckler, and smites *Ananias*, and the rest with his former weapon, *vers. 16.* *Herein do I exercise my selfe to haue alwayes a Conscience void of offence towards God, and towards men.* *Ananias*, and the Elders haue a mercenary *Tertullus* to accuse him, *Paul* hath no man dares be seene to plead for him, none will be retained in his cause, but yet now Conscience steps out, and stops the foule mouth of this slanderous Oratour, and puts spirit, and heart into *Paul* to plead his owne Cause against them all. Conscience seemes on this manner to animate him; Feare not *Paul* the accusations of this *Tertullus*, I witnes for thee thine Innocency. I iustifie it to the teeth of *Tertullus*, that he is one, whose malice, and Covetousnesse hath made him set his Conscience to Sale; Stand vp therefore, & speake boldly for thy

thy selfe, dread them not. Well fare a good Conscience yet, that will speake comfort to *Paul*, and make *Paul* speake with courage, when none else dare be seene in his Cause.

It was an ill case *Dauid* was in. *Ps. 69. 20. 21. Reproach hath broken mine heart, and I am full of heavines, and I looked for some to take pittie, but there was none, and for comforters, but I found none: They gave me also gall for my meate, and in my thirst they gave me vinegar to drinke.* A very hard case indeede. Where was now *Dauids* familiar friend, his acquaintance with whom he was wont to take sweet counsell, what was become of him now? Possibly some of his acquaintance were at this time like a broken tooth, & a foote out of ioynt. *Pro. 25. 19. Confidence in an unfaithfull man is like a broken tooth, and a foote out of ioynt.* Others it may be that had profest him loue, were readie to fasten a poysond tooth in him. This was *Dauids* case, and this may be any mans case, but now at such a time, and in such

a pinch appeares the excellency, & benefit of a good Conscience. Though all a mans friends should proue *Iobs* friends, like the Winter-brookes of *Teman*, that in Winter ouer-swell the bankes, but in the scorching heat of Sommer proue dry ditches, yet then, even then well fare a good Conscience. That will heale *Dauid's* heart broken with reproch, that will cheere him vp in his heauines, that will sweeten the gall, & take away the sharpnes of the vineger, which his enemies haue giuen him to drinke.

*There is a generation.* Pro. 30. 14. *whose teeth are as swords, and their iaw-teeth as knives;* and *Prou. 12. 18. that generation speakes as the piercings of a sword.* There is a generation, whose words are wounds that goe downe into the innermost parts of the belly. Pro. 18. 8. These be dangerous generations. But what generations are they? *Generations of Vipers.* Ps 140. 3. *Adders poyson is under their lips.* *Iunius* translates it, *Venenum ptyados,* The poyson of the spitting Serpent. They be then generations

rations of spitting serpents, even of fiery  
 serpents, that haue their tongues set on  
 fire from hell, & so they spit fiery poyson  
 in the faces of Innocents. Now there is  
 no man can liue in this world, at whom  
 these adders will not spit, no man can be  
 free from the spirkling of their poyson.  
 The disciple is not about the Master; If  
 these snakes haue hissed at the Lord of  
 the house; and if these spitting serpents  
 haue cast their poyson in his face, why  
 should they feare to do it to the servants?  
 But is there then no balme against this  
 poyson? no buckler against these swords?  
 Yes, there is the soveraigne balme, and  
 the impenetrable buckler of a good con-  
 science. It is a balsome that will alay the  
 poyson of these Adders, that it shall ne-  
 ver burst a mans heart, or if these swords  
 pierce the very innermost bowells, yet  
 this will so salue these wounds that they  
 shall not ranckle, nor become mortall.  
 Oh! how mortall is this adders poyson,  
 how farall are those swords, how keene  
 their edge, and how full of payne their  
 wounds,

wounds, where inward guilt gives strength vnto them? But Integrity, and goodnesse of Conscience, is a precious balme of *Gilead*, that takes away the venome of this poyson, and the stinging smart of the wounds of these swords.

Let *Paul* live with ever so good a conscience before God, & man. *Act. 24. 16.* yet *Tertullus* wil play the spitting adder, and he will spit, yea, spue forth his poyson in his face, & in the face of an whole Court, will not he are openly to slander him for an arrant varlet, a lewd, pestilent and a villanous fellow. Such drivell will the malicious world spit in the face of Godlines. But marke now the benefite, & comfort of a good Conscience. Either a good Conscience with *Stephens* Angelicall face will dazle, and shame the devils oratours. *1 Pet. 3. 16.* Having a good Conscience that they may be ashamed, or els like *Paul* it can shake off those vipers without swelling, or falling downe dead. Yea, if Satans oratours will needes be opening their mouths against *Paul*, yet so good is his

his Conscience, that as *Iohn Hus* appealed from Pope *Alexander* to Pope *Alexander*, namely, from him in his anger to him in his cold blood, & better advised, so dares *Paul* appeale from *Tertullus* to *Tertullus*, *Dauid* from *Shimei* to *Shimei*, from enemies to enemies, from their tongues to their hearts, from their mouths to their Consciences, as knowing their owne integritie to be such, as that their enemies owne hearts giues their tongues the lye, and tells them that against their consciences possessed with meere malice, they are hurried on in Satans service. *Tertullus* knows he lyes, and his owne Conscience tels him he lyes in his throte, that *Paul* is an honest man then himselfe, yea, & the comfort is that *Pauls* Conscience comforts him, and assures him that *Tertullus* his Conscience assures him all this. So vnspokeably sweet is the comfort of a good Conscience.

*Dauid* complaines of a great affliction.  
Psal. 35. 11. False witnessse did rise up, they  
layde

layde to my charge things that I knew not.  
 What should a man doe in such a case, if  
 he had not the comfort of a good Con-  
 science witnessing for him. But now at  
 such a pinch appears the benefit of a  
 good Conscience; Let ever so many rise  
 vp falsely to witness against him, yet his  
 conscience will witness as fast for him.  
*My friends scorne me,* sayes Job, Job. 16. 20.  
 They witnessed against him to be a wic-  
 ked person, and an hypocrite, they cen-  
 sured & condemned him, but what was  
 Jobs comfort? That same vers 19. Behold  
 my witness is in heaven, and my record is on  
 high. That was one comfort, but that was  
 not all, he had also a witness on earth, and  
 his record below. Vpon whose record,  
 and witness, see with what solemnity and  
 with what confidence he stands, Job. 27.  
 2-6. As God lieth who hath taken away my  
 iudgement, and the Almighty who hath  
 vexed my soule, All the while my breath is in  
 me, and the spirit of God is in my nostrils, my  
 lips shall not speake wickednes, nor my tongue  
 utter deceit, God forbid that I should iustifie  
 you,



you, till I die I will not remoue mine integri-  
tie from me, my righteousness I will hold fast,  
and will not let it goe, mine heart shall not  
reproach me so long as I liue. As if he had  
sayd, As the Lord liues, whilest there is  
breath in my body, I will not yeeld vnto  
your accusations, nor yet acknowledge  
my selfe guiltie of that you doe charge  
me withall. Vrge me, and presse me what  
you will, yet will I never let goe mine  
hold. Why what is it that makes Iob thus  
stiffe, & resolute, what is it that supports  
him with such an excellent spirit? That  
vers. 6. *Mine heart shall not reproach me so  
long as I liue.* Indeed you reproach, cen-  
sure, and condemne me, you lay heauey  
things to my charge. But I haue searched  
the records of my Conscience, I haue  
called that vnpartiall witnesse to tellifie  
the truth, and I find Conscience witnes-  
sing strongly on my side, and therefore  
doe what you can, you shall never beare  
me down. Iobs friends may proue fickle,  
and false, but his owne Conscience will  
proue true to him, that will plead for

M

him,

*Nam si in ijs  
in quibus me  
criminantur  
testimonium  
Conscientie  
meae non fiat  
contra me in  
conspetu dei  
quo nullus o-  
culus mortu-  
lis inuidentur,  
non solum con-  
tristari non  
debeo verum  
etiam exul-  
tare & gau-  
dere quia  
merces mea  
multa est in  
caelis. Neq;  
enim inuen-  
dum est quam  
sit amarum  
sed quam fal-  
sum sit quod  
audio, et quia  
verax pro  
cuius nomine  
huc audio.  
Aug. Contra  
Iul. Petil. l. 3.*

him, animate him, and comfort him against all their calumnious, & iniurious reproaches, and giue him cause of much ioy & triumph. *Iob* then had his witnes in heavē, & *Iob* had his witnes on earth, God and his owne Conscience, two witnessses beyond all exception; and in the *mouth of two witnessses every truth shall stand*. Conscience is a thousand witnessses, and God is above Conscience. And what Conscience witnessses concerning matter of fact, God himselfe will Iustifie the same. He that hath a good Conscience, hath a sure friend, that will neither flinke, nor shrink at any hand. Nay he hath two good friends, and two substantial witnessses, whose testimonies though secret, yet are such as sweetly solace the heart of a man against open reproaches, slanders, false witnessses, and all wrongs, and iniuries of that kinde whatsoever. The testimony of Conscience is full of Comfort, because of the vndoubted certainty, and the vnquestioned infallibilitie thereof, so that it voycing on a mans side,

side, strangely cheares his heart. *Pro. 27*  
 19. *As in water face answers to face, so doth*  
*the heart of a man unto man*; That is, as  
 some expound it, As a man may see his  
 face by looking in the water, so a man  
 may see himselfe, and what he is by loo-  
 king into his Conscience. If a man  
 should be told that he had some filth or  
 bloach on his face, if he would goe look  
 into the water, or especially into a loo-  
 king glasse, he should easily see whether  
 it were so or no. And if looking into the  
 water, or glasse, he could not see any  
 such filth in his face, though an hundred  
 should offer to beare him downe to the  
 contrary, yet would he belecue his owne  
 eyes before them all. So here, when at a-  
 ny time foule mouthes are open, and  
 spare not to cast aspersions vpon Inno-  
 cency, and to lay scandalous things to a  
 mans charge, then a man by looking in-  
 to his Conscience can see himselfe, and  
 can finde whether he be guilty or not,  
 and seeing himselfe in that water, or in  
 that glasse, to be cleere from that filth &

M 2

dirt

*In speculo  
 Conscientia  
 sicut in  
 speculo ho-  
 minis, et ex-  
 terioris cog-  
 noscitur.  
 Non immeri-  
 to Conscientia  
 in speculo  
 comparatur,  
 quoniam in  
 ea tanquam  
 speculo ratio  
 vult, oculor-  
 um inderet  
 quam quod  
 decens ratio  
 est clare  
 facta appa-  
 retere po-  
 test. Bern. de  
 Conse.*

dirt which malice would cast in his face, it so fills his heart with comfort, and confidence, as makes him treade all reproach, and false Iudgement of man vnder his foote.

*Non ideo bona est Conscientia mea quia vas illam laudatis. Quid enim laudatis quod non videtis? Aug. de verb. dom. ser. 49.*

*Si autem non aurem solum percutit iracundia criminis verum etiam conscientia mordet veritas criminis quid tibi prodest si in cõsuetudine laudibus sonatur mundus attollas. Ita nec malam*

This appeares by the contrary. Let a man be prayesd, and magnified ever so, let ever so much good be spoken of him, & ever so much worth be attributed to him, yet if his owne heart tell him, that all is falsely spoken of him, and there is indeede no such matter in him, he hath at all no true comfort in all the good words of the world. *Pro. 27. 21. As the fining pot for silver, the furnace for gold, so is a man to his prayse,* that is, a man is to try his prayse that is given him, and if his Conscience tell him it is vnderferved, he is to separate this drosse of flattery from himselfe. All the commendations, and admirations of the world, what comfort can they yeelde, whilest a mans Conscience tells him, that they are all but lying and glavering flatteries. What though the poore multitude feeling the sweete, and

and refreshment of a Pharisees almes, do canonize a Pharise for a Saint, yet what is he the better, or what comfort hath he the more, whilst his own Conscience reproaches, & reproves him, and tells him that he is a vain-glorious hypocrite, and that though these whom he feedes, send him to heaven, yet he shall haue his portion with hypocrites, and vnbeleeuers. What is a man the better for a flattering Funerall Commendation, whilst in the meane time he is vnder the reproach, & torture of his conscience, in the place of torment. How many a man is there that hath the good word of all men, no man but speakes well of him, but yet in the meane time, his owne heart gives him bitter words, and rates him to his face. How well contented would such an one be, and what an happie exchange would he hold it, to haue all the world rayle on him, and slander him, so his owne Conscience would but speake friendly and kindly to him. So he could finde honey from his Conscience, he would not care

*Conscientiam  
sanas praecon-  
ium: Iudanti-  
tis nec bonam  
vulnerat con-  
viciantia op-  
probrium.  
Ang. contra  
lit. Peril. 2.  
In omni quod  
dicitur sem-  
per tacite  
occurrere de-  
bemur ad  
mentem &  
interiorem  
testem, & in-  
dicem requi-  
rere. Quid  
enim prodest  
si omnes lau-  
dant & Con-  
scientia accen-  
sat? aut pote-  
rit obesse si  
omnes deo-  
gent, & sola  
Conscientia  
defendit?  
Gregor.  
sup. 125.  
hom. 6.*

what gail he had from the world.

Experience lets vs see that such as haue beene malevolent, and iniurious against others innocency, though they haue beene abetted, and borne out by their vmpires, & advocates, that for handfuls of barley, and scraps, and crusts, haue laboured to maintaine ill causes, & worse persons, yet they haue had no peace nor rest of heart. Their advocates haue bid them sit downe with rest, and victory, the day is theirs, they haue cheered them, & strived to deserue their fee, and yet their guiltie clients being netled with the inward guilt of their Consciences, haue still beene haunted with a restless & perplexed vnquiet spirit, whilest others made guiltie, and censured for offenders by such mercenary vmpires, haue possessed their soules in patience, and haue beene cheerefull, & merry-hearted; from the comfort of their owne innocent and cleare Consciences.

So that looke as the naughtie Conscience can speake no comfort, though all  
the

the world speake well of it, so contrarily though all the world reproach, censure, slander, &c. yet a good conscience can, and will speake peace, and comfort to a mans heart.

The *Corinthians* did exceedingly slight *Paul*, He was this and he was that, but how was he affected with it? See how, *1 Cor. 4. 3. 4. But with me it is a very small thing that I should be iudged of you*, I know full well what your censures are, & what sentence you passe vpon me, but know ye that I no whit at all regard the same, I make no reckoning therof at all. Why? might the *Corinthians* say, doe ye count vs so silly, and so iniudicious? Nay sayes *Paul*, I speake it not as if you were sillier then others, with me it is a small thing to be iudged of you, or of mans iudgement, let them be the most wise and iudicious that are in the world, or of mans Day, though by men conuened in sollemne maner for iudgement; I passe not what their censure is, I regard not their mis-iudgings of me. I, but what makes

M 4

Paul

*Felix conscientia non sibi in aliquo cōscia, quā non proprium iudicium, nec alienum reueretur. Bernard de Consc. Beata plane quæ non alienis estimatur iudicijs sed domesticis percipitur sensibus tanquam sui iudex. Neq; enim populares opinionēs pro mercede aliquid requirit, neq; pro supplicio paues. Ambros de offic. l. 3. c. 1.*

*Non possunt  
aliena verba  
crimen affi-  
gere quod  
propria non  
recepit Con-  
scientia. Ambr.  
in Ps. 38.*

*Paul* thus slight mens iudgment of him? That in the fourth verse, *I know nothing by my selfe*, mine owne Conscience iudges me not, nor sentences me, that layes no such thing to my charge, and therefore so long as my Conscience is on my side, I regard not a whit what the world iudges.

Now then see what a motiue this is to get and keepe a good Conscience. As we would be glad to haue comfort and confidence against the malice of opprobrious tongues, as we would haue a counter-poyson against their venome, so get a good Conscience. Here is that which may make vs in loue with a good Conscience. Reproach must full often be the portio of Gods deare children. *Israelites* shall be for ever an abomination to *Egyptians*. And though the *Egyptian* dogs moued not their tongues against *Israel* Exodus 11. 7. yet dogged *Egyptians* will moue their tongues, and their teeth too. The Apostles must be counted the filth of the world, and the of-scowringes of all things,



things, 1 Cor. 4. 13. The Lord Iesus him-  
selfe drank of this cup, Psal. 22. 6. 7. I am  
a worne and no man, a reproach of men, and  
despised of the people, All they that see mee  
laugh me to scorne, &c. The way to hea-  
ven is a narrow way, and this narrow  
way is beset with snakes, spitting ad-  
ders, barking, and biting, and mad dogs,  
and a man must passe to heaven through  
good and evill report. 2 Cor. 6. 8.

Well then it being so hard a passage,  
how may a man get himselfe so armed  
that hee may passe cheerefully through  
all these; get a good Conscience, and  
thou shalt regard these snakes, serpents,  
vipers, and dogges, no more then a straw  
vnder thy foot. If thou haue a good  
Conscience thou shalt laugh at the re-  
proaches of enemies, as Eliphaz speakes  
of destruction. Job 5. A good Consci-  
ence will say vnto thee, Goe on cheerily  
in the wayes of God, what ever discour-  
agements the diuell rayses by repro-  
ches and slanders, feare them not, Be-  
hold I acquit and excuse thee, I will  
beare

*Currentem  
aspidem super  
aspidem &  
basiliscos de-  
lineare semen  
vipera non  
poterit prosp.  
de Aug.  
Conscia mens  
recti fama  
mendacia  
ridet, Sed  
nos in visum  
credula tro-  
ba facit.  
Ovid.*

beare thee out, I will witnesse at Gods tribunall for thee. Lo I giue thee balme against their poyson, a buckler against their swordes. Let them curse, yet I will blesse thee; let them reproach, yet I will comfort; let them condemne, yet I will absolue thee; let them defame thee, yet I will be thy compurgator; let them cast dirt in thy face, yet I will wash it off; let them disquiet, yet behold I am ready to cheere thee. Oh the sweet, and vnconceivable comfort that a good Conscience will speake, even in the midst of *the cruell speakings of ungodly men, Iude 15.* that will speake comfortably when they speake cruelly, and most comfortably when they speake most cruelly. Such is the benefite of a good Conscience in case of reproch and disgrace.

CHAP. XI.

*The comfort and benefite of a good Conscience in the Times of common feares and calamities, and in the times of personall evils, as sicknes, and afflictions, for Conscience sake.*

**I**N the second place, let vs see what the benefit and comfort of a good Conscience is, in the times of *Common feares, and Common calamities*. When the world is full of feares, and dangers, and calamities breake in, how fares it then with an evill Conscience, in what taking are they that want a good Conscience? They are absorpt with feares, and the very tydings puts them to much perplexity. *Isa. 7. 2.* *Ahas* is told of a confedracy between *Syria* and *Ephraim*, and see in what feares hee and his people were, *His heart was moved, and the heart of his people as the trees of the wood are moued with the winde*. So deeply doe reports and evill tydings affect them, the  
trees

2  
The comfort of a good Conscience in the times of common feares and calamities.

trees in the wood are not so shaken with the blustering windes, as evill Consciences are with evill tydings. When ill newes and ill Consciences meete, there is no small feare. The signes that prognosticate sorrowfull times, see how deeply they affect evill Consciences, *Luk 21.25. There shall be signes in the sun and the moone, and in the stars, and upon the earth, distresse of Nations with perplexitie, mens hearts fayling them for feare, and for looking after those things which are comming on the earth.* But when calamitie indeed comes, and not ill newes, but ill times, and ill Consciences meet, how are they then? They are then either in the case the Egyptians were in the famine, *Gen. 47.13. They were at their wits end,* or as those in a storme at Sea, *Psal. 107.26.27. Their soule is melted because of trouble, They reele too and fro, and stagger like a drunken man, and all their wisdom is swallowed up.* Excesse of feare puts them into as great distempers as excesse of wine, it vtterly stupifies them,

them, & they by feare are as much bereft of the vse of their senses, wit, & wisdom, as a drunkard is in his drunkenness. Yea their feares make them not only drunk, but stark madde. *Dent. 28. 24. Thou shalt be oppressed and cursed alway, so that thou shalt bee mad for the sight of thine eyes which thou shalt see.* The perplexities of an evill Conscience in evill times, are unspeakably grievous. *Isay* doth exceeding liuclyly describe them. *Isa. 13. 7. 8. 9.* Therefore shall all hands be faint, and every mans heart shall melt, And they shall bee afraid, pangs and sorrowes shall take hold of them, they shall be in paine as a woman that travells, they shall bee amazed one at another, their faces shall bee as flumes, &c. Hence that same strange question of the Prophets, *Ier. 30. 6. Aske ye now, and see whether a man doth travell with childe?* A strange question, what should make the Prophet aske it? Because hee foresaw such strange behaviour amongst them, carrying themselves in the same fashion in the day of calamitie, that women vse

vse to doe in the extremity of the pangs of childe-birth. *Wherefore doe I see every man with his hands on his loynes as a woman in travel, & all faces are turnd into paleness? Alas for that day is great, so that none is like it, it is even the time of Iacobs trouble.* When such wofull dayes befall a man, all his riches will not yeeld him a iot of comfort, *Pro. 11. 4. Riches auale not in the day of wrath.* No that will no whit cheer a man at such a time, *They shall cast their silver in the streets, and their gold shall bee remooued, &c. Ezek. 7. 19.* This shall bee the miserable pickle a man shall be in at such a time, that wants a good Conscience.

But now looke vpon a man with a good Conscience in such times, and how fares it with him? Let euill tydings and times come, how is he affected therewithall? *He will not be afraid of euill tydings, for his heart is fixed, Psalm. 112. 7.* feare hee may, but yet his heart shall be free from those restlesse, and perplexing distractiōs wherewith al others are vexed,

*Luk.*

Luk. 21. 9. *When yee shall heare of wars and commotions be not terrified.* And Prov. 3. 25. *Be not afraid of sudden feare.* There is nothing so armes and resolves the heart against teares and evill tydings, as doth the peace and integrity of a good Conscience. For let there be outward peace abroad in the world, and freedome from all feares of warres and combustions, yet little ioy & comfort can a man haue therein, whilst his Conscience proclaimes warre against him, and as Gods Herald summons him to battell. Those inward warres, and rumors of warres wofolly distract him in the midst of his outward peace. So contrarily let there be peace within in the Conscience, & all warres and feares of warres husht there, and then what ever feares and troubles are like to be without, yet there will bee a calme, a sercuity, and a sweete <sup>serenity</sup> ~~serenity~~ within.

*Be careful, and so fearfull, for nothing,* Phil. 4. 6. To bee fearefull in nothing, is indeed an excellent happinesse of a well

well composed minde. How might one attaine thereto? How might a man bring his heart to that fixed & stablished temper? See *verse 7. The peace of God that passes all understanding shall guard your hearts and mindes.* *πεφυλαται*, shall keep with a guard, as kings haue their guards about them to saue their persons from violence; shall guard your *hearts*, that is, your affections, that they run not into extremity of impatience, distraction, desperation, when feares and terrors shall come, yee shall not be transported with such distracting thoughts as shall deprive you of the freedome of your mindes, but that you shall haue them to attend vpon God in the greatest of your dangers. So that a man with a good Conscience in the midst of all feares and combustions can sing with *David, Psal. 116. 7. Returne vnto thy rest O my soule.* The peace of a good Conscience is like the ballast of a Ship. Let a shippe goe to Sea without ballast in the bottom, and euery blast of winde is ready to



to overturn it, but being well ballasted, though the windes blow strong yet it sayles steddiy and safely. Every blast of ill newes, and tydings of feare, how full of terrible apprehensions it fills an ill Conscience, it miserably vnsettles and distracts it, whilest a good Conscience what blast soever blowes, hath its heart steddy, and at good command.

Me thinkes when I consider *Noah* in his cabbin, or nest in the Ark, with what security and quiet of heart he sits there, notwithstanding the clattering of the raines vpon the Arke, the roaring of the waters, and the hideous howlings, and out-cries of those that were drowned in the flood, I see the emblem of a good Conscience. *Tubalcain, Lamech, Iubal, Iubal*, with what horrid perplexities are their soules distraught. Some climbe vp this house top, some this high tree, others flee to some high mountaine, and there in what horror and amazement are they, whilest one sees his children sprawling, another his wife struggling for  
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life vpon the face of the mercilesse waters, but especially whilst they beholde the waters rising by little and little, and pursuing them to the house tops, and threatening to sweepe them off from the heads of the mountaines, to which they had betaken themselues. These feares and amazements were worse then an hundred deaths. But now all this while how is it with *Noah*, hee sits dry in his cabbin, and literally was the saying of the Psalme verified of him, *Surely in the floods of great waters they came not nigh vnto him. Psal. 32.6.* He hath his Arke pitcht within, and pitcht without, neither can the raines from aboue beate in, nor the waters from beneath leake in, let all fountaines of the great deepe be broken vp, and the flood-gates of heauen be opened, yet not one drop of water comes at him, and though the waters prevaile fiftene cubites aboue the high hilles and mountains, so that they be conered, yet *Noah* hee is out of all feare, let them rise as high as they will, yet shall hee keepe a-  
about

about them still. Iust such is the condition and happinesse of a man with a good Conscience in sad times. Whilst the high hills and mountaines are covered, the great and braue spirits of the world are overwhelmed with feare, are posselt with dreadfull <sup>apparitions</sup> ~~apparitions~~, so as they know not which way to looke, nor which way to take, euen then a man with a good Conscience hath a strange quiet of heart, is full of sweete security and resolution, & amidst all the shrieks, howlings, and wringing of handes of earthly men, by patience possessor his soule, is master of himselfe, and composes his soule to rest. His Ark is pitcht within and without. The peace of God, and the peace of a good Conscience, keeps the waterfloods from coming into his soule. The rain and the waves they beat vpon the Arke, but yet they pierce it not. A man with a good Conscience may fall into, and may be swept away with common calamities yet how euer it fare with his outward man yet

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his soule is free from that horreur, and those madding perplexities wherewith all wicked ones are overtaken. The peace of a good Conscience shall keep of these distracting feares from his minde. Though he cannot be free happily from the *common destructions*, yet shall hee be free from the *common distractions* of the world. There be two things in common calamities, *The sword without, and terror within*, *Deut. 32. 25.* and the latter of the two is the worse by far. Now here is the benefit of a good Conscience, though it doe not save alwayes from the *sword without*, yet it delivers alwaies from the *terror within*, which gives a terrible edge to the sword, and which being removed, the sword is nothing so terrible. When the Canaanites were destroyed by Israel, there a was double sorrow and smart vpon them. *The sword of the Israelites, & Gods Hornet*, *Iosb. 24. 12.* What was that *Hornet*? Nothing else but that distracting and perplexing feare and terror wherewith God filled their hearts,

hearts, as appeares *Exodus* 23. 27. 28. There is no *hornet* can so vex with his sting, as these terrors vex evill Consciences in evill dayes. Now heere is the priviledge of good Cōsciences, though they may smart with the sword, yet this *hornet* shall not sting them, nor fill their hearts with that throbbing anguish, that these terrors in times of calamitie put evill Consciences to.

A sweet motiue to make any in loue with a good Conscience. Whilest wee looke vpon the evils of the times, wee cannot but looke for evill times. Looke we vpon our sinnes, and Gods administration abroad; vpon the malice and policies of the adversaries of Gods grace, and what doe these but prognosticate heavy things. Now suppose a flood should come, would wee not be glad of an Arke, and such a cabbin therein as should keepe out the waters from our soules? Get then the pitch of a good Conscience, and thou shalt sit like *Noah*, if not free from the waters, yet free from

the feares of *Lamech*, & *Tubalcain*, which are worse then the waters. For the feares of such evils are more bitter and vnlesferable then the evils themselves. Suppose, I say, a flood should come, who would not giue a kingdome for an Arke well pitcht? Suppose calamity should come, who would not giue a world for a good Conscience then? *Iabal Gen. 4. 20.* hee is busie in building of tents, and hee is among his flockes and cattell, and *Iubal Gen 4. 21* he is wholly vpon his merry pins, at his Harpe and Organs; He and his take the *Timbrel*, and the *Harpe*, and reioyce at the sound of the Organ; *Iob 21. 12.* And these jolly joviall laddes giue poore *Noah* many a dry flout; many a scornefull scoffe whilest hee is building his Arke, and aske what this braineficke and mad fellow meanes to make such a vessell, whether he meant to sayle on the dry land, or to make a Sea when hee made his Ship? I, but when the flood is come, and the waters begin to be chin deepe, then aske *Iabal* whether building  
of

of tents or building of an Arke bee the wiser worke, then whether is better *Noahs* Arke, or *Iubals* pipes? Now that the flood is come, and these come perhaps wading middle deepe to the Arke side, and bellow and howle to *Noah* to open the Ark to them: Now would not *Iabal* giue all his tents, and all his cattell, but to be but where *Noahs* dog lies, would not *Iubal* now giue all his pipes and merriment, to haue but the place that an hogge had in the Arke, Now *Iubal* let vs heare one of your merry songs, pipe now and make your selte merry with gybing at *Noahs* folly, in making a Shippe to sayle on dry land. What aylest thou *Iubal* to howle and wring thine hands thus? where is thine Harpe and Organs now? cheere vp thy soule now with these vanities. Now the flood is come, now *Noah* is in the Arke, now Sirs you that are such *men of renown*, *Gen. 6. 4.* you that were the braue gallants of the earth, now tell me, who is the foole, and who is the wise man now?

How many in the dayes of peace make light of a good Conscience, yea if they see others to bee but careful in rigging of this Ship, and pitching, and trimming vp such an Arke, how ready are they to spend their byting scoffes, and their tart jests vpon them; but if ever times of trouble and calamity, and a fire-flood of Gods wrath, *Nah. 1. 6. 8.* should breake in, then would a good conscience hold vp the head with much comfort and resolution, whilest those that formerly made a jest of a good Conscience, should haue aking, and quaking hearts, by reason of those vnmeasurable feares that shall ceaze vpon them. A good Conscience will make a man musicke, when *Tubal* shall be glad not onely to put vp, but with indignation and anguish of heart, to throw away and curse his pipes. Well fare a good Conscience in euill dayes. Pitch and trim vp this Arke, there is no such provision against euill dayes, as is a good Conscience. It will doe a man service,  
and



and support him, when all the braue spirits of the earth shall be blanke, and at their wits end.

In the third place, the benefit and comfort of a good Conscience, is Conspicuous in the time of Sicknesse, or a mans private and personall crosses in his estate, &c. A sicke man with an hayle Conscience, is a cheary and a comfortable man. *Pro. 18. 14. The spirit of a man will susleyne his infirmitie*; that is, the spirit it selfe being hayle, and sound, it will enable him to beare any bodily sicknes. *But a wounded spirit who can beare*, yea a wounded or a sicke body, who can comfortably beare, if the spirit or Conscience be sicke. But let the Conscience be good & sound, and it helps a man with great ease and comfort, to beare the sicknes of the body. It is a shrewd burden to beare two sicknesses at once, to haue a sicke body, and a sicke Conscience. A man shall find enough of the easiest of them single and alone. But yet an hayle conscience in an infirme body, sweetly helps our infirmitie.

3

The comfort of a good Conscience in Time of Sicknes.

tie. Let a man haue ever so hayle and healthfull a body, yet if the Conscience be naught, and withall awakend, falls to galling, and griping, he shall find but little ioy in his bodily health; so contrarily, let a mans Conscience be good, and though his body be sicke, & weake, yet is it a great deale of sweet refreshment that it shall receiue from the conscience.

Sicknes in it selfe is exceeding vncomfortable, and in the time of sicknes commonly all bodily comforts, the comforts of meates, drinckes, & sleepe fayle, yea but then here is the benefit of a good conscience, that will not then fayle, but as it is said, *Ecc. 10. 19. Money answers all things;* so a good conscience answers all things, the comfort of it supplies the want of all other comforts. When in sicknes the comfort of meate, drinke, and sleepe is gone, they are all found againe in the comfort of a good Conscience, that will be meat, and drinke, that will be rest and sleepe, that will make a mans sicke bed soft, and easie, that shall be as the Angels were

were to Christ in his hunger in the Wilderness, *they ministred unto him*, and so will a good conscience minister comfort in the want of all other comforts, so that a man may say of a good Conscience, as wee vse to say of some solid, substantiall dith, that there are Partridge, Pheasant, and Quayles in it; so though outward comforts cease their office, & their work be suspended, yet a good Conscience comes in their roome, and in it are meat, drinke, sleepe, ease, refreshment, & what not? A good Conscience is an Electuary, or a Cordiall that hath all these ingredients in it. There is no such Cordiall to a sicke man, as the Cordiall of a good Conscience. All Physitions to this Physition are but such Physitions as *Iobs* friends. *Iob. 13. 4. Ye are Physitions of no value.* A motiue of great weight to make men in loue with a good Conscience. Who can be free from sicknes, and how tedious & wearisome a time, is the time of sicknes. Now who would not make much of a Cordiall that might cheare him

him then, of a receipt that might seeede him then? As then we would be glad of a chearefull, and comfortable spirit vpon our sicke beds, so make much of a good Conscience. Whence is it that most men in their sicknesses haue such drooping spirits, lye groaning altogether vnder their bodily paynes, or lye sottishly and senselesly, no sense of any thing but paine, and sicknes? Meerely from the want of a good Conscience, they haue layde vp no Cordiall, no comfortable Electuary for themselves in their health-time against the day of sickness. Indeed you shall haue the miserable comforters of the world on this manner chearing them; Why, how now man, where is your heart? Plucke vp a good heart man, never feare for a little sickness, &c. True indeed, they should not neede to feare, if they could plucke vp a good hart. But they that will pluck it vp when they are sicke, must lay it vp when they are well. He that hath a good conscience to get when he lyes vpon his sick-bed,

bed, is like a man that hath his *Aqua vite* to buy when he is fallen into a swoone; A wise man that feares swooning, would haue his hott-water-bottle hanging alwayes ready at his beds head. But as in other crosse by sicknes and the like, so is the comfort of a good conscience never more sweete, then when a man is vnder the crosse for Conscience sake, and suffers affliction, and vexation to keepe a good conscience. Then about all other times will conscience doe the office of a Comforter, and will stand to him that will stand for it. When *Nebuchadnezzar* heates his Fornace seauen times hotter then at other times, then a good Conscience will speake comfort seauen times sweeter then at other times.

Are Gods Saints for good Conscience sake in prison? Good Conscience will make their prisons delectable hortiarde. So doth *Algerius* an Italian Martyr date a comfortable Epistle of his, *From the delectable hortiarde of the Leonine prison*, a prison in Venice so called. So that as he said,

*Faxe Act.*  
and *Adon.*  
*Omnis nobis*  
*vilis est po-*  
*na, ubi pura*  
*conscientia.*  
*Ti-*  
*burs. apud*  
*Baron. An.*  
168.

said, that he had rather be in prison with *Cato*, then with *Cæsar* in the Senate house, so in this regard it was more comfortable to be with *Philpot* in the Colehouse, then with *Bonner* in his Pallace. *Bonnors* Conscience made his Pallace a Colehouse, and a Dungeon, whilest *Philpots* made the Colehouse a Pallace.

Are Gods Saints in the Stockes? Better it is, layes *Philpot*, to sit in the Stockes of the world; then in the Stockes of a damnable Conscience. Therefore though they be in the Stockes, yet even then, the righteous doth sing and reioyce, yea; even in the Stockes, and prison; *Paul* and *Silas* sang in the Stockes. Sing in the Stockes! Nay more, they can sing in the flames, and in the midst of the fires. 1/. 24. 15. *Glorifie God in the fires.* And worthy *Hawkes* could clap his handes in the midst of the flames. So great and so passing all vnderstanding is the peace and comfort of a good Conscience, So that in some sense, that may be sayd of it which is spoken of faith. *Hob. 11. 34.* By it they  
quen.

*Hinc est quod  
e contrario  
innocens et  
am in ter ipsa  
fermentis  
feruntur Con-  
scientia secu-  
ritate et cum  
de pena me-  
suat de inno-  
centia gloria-  
tur Hierony.  
ad Demetri-  
ad. ep. 1.*

## Good Conscience.

191

quenched the violence of fire. Gods servants were so rapt, and ravisht with the sense of Gods loue, and their inward peace of Conscience, that they seemed to haue a kind of happy dedolency, and want of feeling of the smart of outward torments.

Who knowes what trialls God may bring him to? Wee haue no patent for our peace, nor this free libertie in the profession of the Gospell. Suppose wee should be called to the stake for Christs sake. Would we be chearefull, would we sing in the flames? Get a good Conscience. The cause of Christ is a good cause, now with a good cause get a good Conscience, and we shall be able with all chearefulness to lay downe our liues for Christ, and his Gospell sake.

CHAP.

## CHAP. XII.

*The comfort and benefit of a good Conscience, at the dayes of Death and iudgement.*

4

The Comfort of a good Conscience at the day of Death.

**I**N the fourth place, The time of death is a time wherein the benefit and comfort of a good Conscience is exceeding great. Death hath a ghastly looke and terrible, able to daunt the proudest and bravest spirit in the world, but then hath it a ghastly looke indeede when it faces an evill Conscience. Indeed sometimes, and most commonly, Conscience in many, is secure at the time of death. God in his Iustice so plaguing an affected securitie in life, with an inflicted securitie at Death. And the Lord seemes to say as once to the Prophet, Goe make their Consciences asleepe at their death, as they have made it asleepe all their life, least Conscience should see and speake, and they heare, & be saved. God deales with Conscience as with the Prophet. *Ezek. 3. 26. I will make thy tongue cleave*

to



to the rooſe of thy mouth; that thou ſhalt be dumbe; Therefore they die though not desperate as *Saul*, and *Achitophel*, yet ſortithly without comfort, and feeling of Gods loue, as *Nabal*. But if Conſcience be awakened, and haue its eyes, and mouth opened, no heart can imagine the desperate, and vnſufferable diſtreſſes of ſuch an heart. *Terrors take holde of him as waters. Iob. 27. 20. Terrors make him afraid on euery ſide. Iob. 18. 11.* Then is that ~~time~~ <sup>hour</sup> *Iob. 15. 23. 24. He knowes that the day of darkeneſſe is readie at hand, Trouble and anguiſh ſhall make him afraid, they ſhall preuaile againſt him as a King readie to the battell.* And no wonder, for he is now brought vnto the *King of Terrors*, as *Death* is called. *Iob. 18. 14.* A man that hath an ill Conſcience, if his eyes be opened, and his Conſcience awakened, he ſees death in all the terrible ſhapes that may be. Sometimes he ſees death comming like a merciles Officer, and a cruell Sergeant, to arreſt, and to drag him by the throat to the priſon, and place of

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Torment. *Pf. 55. 15. Let death cease vpon them*; They see it comming like that cruell servant in the Parable to his fellow, *Matth. 18.* catching them by the very throate.

Sometimes he sees death in the shape of some greedy Lyon, or some ravening Wolfe ready to devour him, and to feed vpon his carcase. *Pf. 49. 14. Death shall feede on them*, even as a ravenous beast shall feed vpon his prey. Imagine in what a terrible plight the *Samaritans* were in, when the Lyons set vpon them. *2 King. 17.* and by it imagine in what case an ill Conscience is, when it beholdes the face of death. It puts an ill Conscience into that case in good earnest that *David* was in, in the case of triall. *Pf. 55. 4. 5. My heart is sore payned within me, and the terrors of death are fallen vpon me, fearefulnesse, and trembling are come vpon me, and horreur hath overwhelmed me.*

Sometimes againe he sees death as the *Israelites* the fiery Serpents with mortall stinges; Sometimes as a merciles Landlord,

lord, or the Sheriffe cōming with a Writ of *Firme eiectione*, to throw him out of house & home, and to turne him to the wide Common, yea, he sees death as Gods executioner, and messenger of eternall death, yea, he sees death with as much horreur as if he saw the devill. In so many fearefull shapes appeares death to an evill Conscience vpon the death-bed. So as it is indeede the *King of Terrours* to such an one that hath the Terrours of Conscience within. There is no one thought so terrible to such an one, as the thought of death, nothing that he more wishes to avoyde. Oh how loath, and how vnwilling is such an one to dye.

But come now to a man that hath lived as *Paul* did in all good Conscience, and how is it with him vpon his death-bed? His end is peace; so full of ioy and comfort; so is he ravished with the inward, and vnspcakable consolations of his Conscience, that it is no wonder at all that *Balaam* should wish to die the death

of the righteous, the death of a man with a good Conscience.

The day of a mans marriage *is the day of the ioy of a mans heart*, Cant. 3. 11. and yet the day of marriage is not so ioyfull a day as is the day of death to a good Conscience. There are but few that can marry with that ioy wherewith a good conscience dyes.

It enables a man, not onely to looke *Ananias*, and the Councell in the face, but even to looke death it selfe in the face, without those amazing terrours, yea, it makes the face of death seeme louely, and amiable. He whose conscience is good, and sees the face of God reconciled to him in Christ, he can say as *Jacob* did when he saw the face of *Ioseph*. Gen. 46. 30. *Now let me dye since I haue seene thy face*. It is the priuledge of a good conscience alone, to goe to the graue, as *Agag* did to *Samuel*, and to say that truly, which he spake besides the booke. 1 Sam. 15. 32. *He came pleasantly, And he sayd, Surely the bitternesse of death*  
is

*is past.* He was deceived, and therefore had no such cause to be so pleasant, but a good conscience can, yea, cannot chuse but be so pleasant, even when going out of the world, because the guilt of sinne being washed away in Christs blood; it knowes that the bitterneffe of death is past, and the sweetnes of life eternall is at hand.

A man whose debts are payd, he dares goe out of doores, dares meete and face the Sergeants, and the conscience purged by the blood of Christ, can looke as vndauntedly on the face of death. He that hath gotten the sting, that is, the guilt of Conscience, taken away by faith in Christ, he lookes not vpon death as the *Israelites* vpon the fiery serpents, but lookes vpon it as *Paul* doth, *1 Cor. 15.* *O death where is thy sting?* Who feares a Bee, an Horner, a Snake, or a Serpent, when they haue lost their sting. The guilt of sinne is the sting of Conscience, is the sting of death that stinges the conscience. *The sting of death is sinne. 1 Cor.*

15. Plucke then sinne out of the Conscience, & at once the Conscience is made good, and death made weake, and is disarmed of his weapon. And when the Conscience sees death vnslings, and disarmed, it is freed of feare, and even in the very act of death, can ioyfully triumph over death, oh Death where is thy sting?

A good conscience looks vpon death, as vpon the Sheriffe that comes to give him possession of his Inheritance, or as *Lazarus* vpon the Angells that came to carry his soule into *Abrahams* bosome, and therefore can welcome death, and entertaine him ioyfully. And whereas an ill conscience makes a man see death as if he saw the devill, a good conscience makes a man see the face of death, as *Isaack* saw *Esaues* face. *Gen. 33.* *I haue seene thy face as the face of God;* they see the face of death with vspeakeable ioy, rayshment of heart, and exultation of spirit.

Well, now what a motiue haue we here, to make vs labour for a good conscience. Even *Balaam* himselfe would faine

saine make a good end, and die in peace, and who wilhes not his death-bed may be a Mount *Nebo*, from whence he may see that heavenly *Canaan*? Loe here *Balaam*, the way to die the death of the righteous, *I haue lined in all good Conscience unto this day*. They that haue Conscience in their life, shall haue comfort at their death; They that liue conscientiously, shall die comfortably; They that liue in all good Conscience till their dying day, shall depart in the abundance of comfort at their dying day.

There will come a day wherein we must lay downe these Tabernacles, the day of death will assuredly come. How lamentable a thing will it then be, to be so destitute, and desolate of all comfort; as to be driven to that extremitie, as to curse our birth day? Oh! what would Comfort be worth at our last houre, at our last gaspe, whilst our dearest friends shall be weeping, wringing their hands, and lamenting, then, then what would inward Comfort be worth? Who would

not hold the whole world an easie price for it then? Well then, would wee then haue Comfort, and Joy, oh then get a good conscience now, which will yeeld comfort when all other comforts shall vterly fayle, and shall be life in the midst of death. How happie is that man, that when the sentence of death is passed vpon him, can say with *Hezekiah*, *Is. 38. 3.* *Remember now O Lord, I beseech thee, how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight.* Indeed the Text sayes, that *Hezekiah* wept sore, but yet not as fearing death, for he could not feare death, who had thus feared God, but becaule the promise was not yet made good to him in a sonne, and heire of his kingdome, hence came those teares. It is otherwise an vnspeakeable ioy, that such a Conscience as *Hezekiah*s was, will speake to a man vpon his death-bed.

Every one professes a desire to make a good end: Here is the way to make good



good that desire, to live in all good conscience. Alas how pitifull, and miserable a condition live most men in. All the dayes of their lives, and healths, they have no regard of a good Conscience. Notwithstanding that men are pressed continually to this one care, by the instance and importunity of Gods Ministers, yet how miserably is it neglected? Well, at last the day of death comes, and then what would they not give for a comfortable end? If the gold of Ophir would purchase comfort, it should fly then. Then poast for this Minister, and runne for the other, as in the sweating-sicknes in King *Edwards* dayes, then for Gods sake but one worde of comfort, then O blessed men of God, one word of peace. Now alas what would you have them doe? Are they or your owne courses in fault, that you want comfort at your death? What would you have vs doe? We must referre you to your owne Consciences, wee cannot make oyle of flint, nor crush sweet wine  
out

out of sowre grapes, we dare not flatter you against your Consciences. If you would give vs a world, we cannot comfort you when your own Consciences witness against you, that such comforts belong not to you. Doe not idly in this case hope for comfort from Ministers, be it knowne vnto you, you must haue it from your owne Consciences. Many on their death-bed cry to the Minister, as shee did to the King, *2 King. 6. 26. 27. Helpe my Lord, O King.* But marke what he answers, *if the Lord doe not helpe thee, whence shall I helpe thee, out of the barnes, or out of the wine presse?* So wee must answer to such as cry, Helpe, helpe O man of God; If God and your owne Consciences helpe you not, whence shall we helpe you? If there had been come within the barnes, the King could easily haue helped her, but he could not make corne. So if men haue carryed any thing into their Consciences, if they themselves haue inned any provision and comfort, by being Conscionable in their

their liues, then we can helpe, and comfort them, but otherwise doe noe thinke that we can make comforts, and make good Consciences vpon your deathbeds. If your Consciences can say for you, that you haue been careful in your life time to know God, to walke holily and religiously before him, &c. then we dare be bold to comfort, and cheer you, then dare wee speake peace confidently to you. But if your Consciences accuse you of your ignorance, your oathes, Sabbath breaches, worldlinesse, rebellion, uncleannesse, oppression, drunkennesse, &c. and finally impenitency: What is it you would haue vs to doe? What can we say, but as the Prophet to Zedekiah, Jer. 37. 19. *Where are now your Prophets that prophesied vnto you, saying, The King of Babylon shall not come against you?* So, where be those that in your lifetime told you, you need not be so careful, and precise to keepe good Consciences, those adoe will serue the turne, now what thinke yet of them? now what peace

peace have you in those wayes, what comfort can these giue you *now*? Or else what can wee say when men in anguish of Conscience lie tossing on their beds, but what *Reuben* sayd to his brethren when they were in distresse, *Gen. 42. 21. 22. Did not I warne you, saying, Sinne not. &c.* So must we, what doe ye call to vs for comfort, Did not we warne you many a time and oft, saying, sinne not, nor liue in those dangerous courses? Did not wee warne you? Oh to haue our Consciences and Gods Ministers thus to grate vpon vs, what an vncomfortable condition will this bee? Would wee then prevent such sorrowe, and be cheerefull, and cheered at our latter ends, lay vp a good Conscience then, lay in somewhat for Conscience, and Gods Ministers to worke vpon, and from which they both may bee able to rayse comfort to you. Get a good Conscience, and liue in it all thy dayes, and then though thou shouldst want the benefit of a comforting Minister, yet thy

thy Conscience shall doe the office of a comforting Minister, and shall bee the same vnto thee that the Angell was vnto Christ in his agony, *Luk. 22. 43.* and shall minister such comfort vnto thee, as shall make thee ready to leape into thy graue for ioy. This shall be as another *iacobs* staffe for thee to leane and rest vpon, when thou shalt be vpon thy death bed. If men knew but the worth of a good Conscience at the houre of death, wee should need no other moriue to worke mens hearts to be in loue therewith.

Fiftly and lastly, the benefit and comfort of a good Conscience is great at the day of Iudgement. Oh the sweet comfort and confidence of heart that a good Conscience will yeelde vnto a man at that day. What will become of all the Gigantean spirits, and the brave fellows of the earth then? Alas for their yellings, and curlings of themselves, and their companions? What howling and crying to the mountaines, as they did, *Revel. 6.* *Hide vs, cover vs, yea dash and*  
quash

5

The comfort of a good Conscience at the day of Iudgement.

quashts in a thousand pieces, when an ill Conscience is awakened, it is not to be imagined how small a thing will gaste it. *The sound of a shaken leafe shall chase them; and they shall fly as flying from a sword, and they shall fall when none pursues. Levit. 26. 35. A dreadfull sound is in his eares, Job 15. 21.* Hee heares nothing but hee thinkes he heares alwayes some terrible and dreadfull noyse. Now then if a shaken leafe shall chase, and shall put them into a shaking feare, what case will such be in, who as *Job* speakes, *Job 26. 11. The pillars of heaven shall tremble, and when the powers of heaven shall be shaken, Luk. 21. 26.* When the heavens shall shake, and flame about them, when the earth shall quake, and tremble vnder them, what case will they bee in then? If meer imaginations fill their eares with dreadfull sounds where there is no sound at all: Oh what a dreadfull sound shall be in their eares when the *Sea* shall roare, *Luk. 21. 25. when the last trampe shall sound, 1 Cor. 15. when they shall heare the*

the shout and voyce of an Archangel, 1 Thes. 4. 16. What dreadfull sounds will these be in the eares of all Consciences? How will these dreadfull sounds confound their soules with horreur, and amazement.

But now for a good Conscience, how is it with it then? Euen amidst all these dreadfull sounds it *lookes up*, and *lifts up the head*, Luk. 21. 28. and enables a man with a cheery confidence to *stand before the Sonne of man*, Luk. 21. 36.

The malefactor who lookes for the halter, how dreadfull is the iudges coming to the Assises, attended with the troupes of halberds, in his eye; but the prisoner that knowes his owne innocency, and that he shall be quit and discharged, his heart leapes at the Iudges approach, how terribly so ever he come attended to the bench, it glads his heart to see that day, which shall bee the day of his liberty and release. *An hypocrite shall not come before him*, Iob 13. 16. much lesse, shall *looke up*, and *lift up his head*,  
or

or stand before him, *Psal. I. 5.* But the righteous, and the man with a good Conscience, hee shall hold vp, and cheerefully lift vp his head, when all the surly, and proude *Zamzummins* of the earth, that here lifted vp their heads and nebs so high, shall become howling and trembling suitors to the deafe mountaines to hide them frō the presence of the Lamb on the throne. Oh! they that feare the Lambe on the throne, how dreadfull vnto thē will be the Lion on the throne.

It will bee with good and euill Consciences at that day, as it was with *Pharaohs* Butler, & Baker, on *Pharaohs* birthday. The Butler hee knew he should be restored to honour, and goe from the prison to the pallace, therefore he comes out of the prison full of ioy, and iollity, he holds vp his head, and out-faces the proudest of his enemies. But the Baker he knowes his head shall be lift from off him, and therefore when *Pharaohs* birthday comes, wherein all others are in iollity, yet hee droopes and hangs downe the



the head, hee knowes it would proue an heavy day of reckoning with him.

Such will the apparition of Christ vnto iudgement be, vnto good and evill Consciences, as was the apparition of the Angell, *Math. 28. 2. 3. 4. 5.* There was a great earthquake, for the Angell of the Lord descended from heaven, his countenance was like lightning, and his rayment white as snow. Here was a terrible sight, but yet not alike terrible to all the beholders. For, for feare of him the keepers did shake, and became as dead men. But the Angell sayd vnto the women, *feare not yee, for I know that yee seeke Iesus.* So at the last day when Christ shall come to iudgement, evill Consciences shall bee as the Keepers, whilest all good Consciences shall heare that comfortable voyce, *Feare not yee, for I know that you have sought for God, and all your dayes yee have sought to keepe a good Conscience.* How effectuell a motiue should this be, how strongly should this worke with vs. As wee would be glad to hold

vp our heads, when the glorious ones of the earth shall hang them downe, to leape for ioy, when others shall howle for bitter anguish of spirit, so now whilst wee haue the day of life and grace, labour wee to get and keepe good Consciences.

### CHAP. XIII.

*A second motiue, A good Conscience is a continuall feast.*

The second  
motiue to a  
good Con-  
science.

**T**HUS haue wee seene the first motiue, from the benefite and comfort of a good Conscience, in such cases, & times, as a man stands most in need of comfort. A *second motiue* followes, and that is that wee finde, *Pro. 15. 15. A good Conscience is a continuall feast.*  
1. It is a feast. 2. Better then a feast. It is a continuall feast.

1. *It is a feast.* The excellency of a good Conscience is set forth by the same thing, by which our Saviour sets forth

forth the happinesse of heauen. Luk. 14. And well may both be set forth by the same metaphor, considering what a neere affinity there is betweene heauen and a good Conscience, and that there is no feasting in heauen, vnlesse there be first the feast of a good Conscience here on earth. But why a feast? A feast for three regards.

*Quo enim  
melius epu-  
lantur animi  
quam bonis  
factis, aut  
quid aliud  
tam facile po-  
test explore  
iustorum men-  
tes quam bo-  
ni operis con-  
scientia.  
Ambr. de  
offic. l. 1. c.  
31.*

I. For the *selfe sufficiency*, and sweet *satisfaction* and *contentment* that a good Conscience hath within it selfe. Feasting and fasting are opposite. In fasting vpon the want of food there is an emptinesse and a gryping hunger, which makes the body insatiably to crave. But at a feast there is abundance, and variety of all dishes and dainties, ready at hand to latisfie a mans appetite to the full, he can haue a minde to nothing but it is before him. The very best of every thing that is to bee had is at a feast. *A feast of fat things, Isa. 25. 6. of fat things full of marrow.* Such is the sufficiency of satisfaction, the abundance of sweetnesse,

and contentment that is to be found in a good Conscience. It is a table richly furnisht with all varieties, and dainties. There is no pleasure, comfort, or contentment that a mans heart can wish, but it may bee abundantly had in a good Cōscience; as at a feast there is a collection of all the dainties and delicacies that sea and land can afford.

2. For the *mirth*, and *ioy* of it. *A feast is made for laughter*, Eccles. 10. 19. At a feast there is mirth, musick, and delight in the comfortable vse of the creatures. Heavinessse of heart, pensivenesse, and sorrow, these are banisht from the house of feasting. Fasting and feasting are opposite, in fasting indeede there is weeping, mourning, and sorrowing; but in a feast contrarily, there is mirth, merri-ment and ioy.

There were vnder the Law appointed sollemne holy feasts anniverlarily to be celebrated, and at those sollemne feasts were the silver trumpets sounded, Num. 10. 10. and the sound of the trumpets  
was

was a ioyfull sound, *Psal. 89. 15.* For their festivities were to be kept with special ioy. *Deut. 16. 10. 11. 13. 14. 15.* Thou shalt keep the feast of weekes unto the Lord, &c. and thou shalt reioyce before the Lord, &c. Thou shalt obserue the feast of Tabernacles seven dayes, &c. And thou shalt reioyce in thy feast, &c. Therefore thou shalt surely reioyce. And that extraordinary feast on the fourteenth, and fiftenth of Ader, in memoriall of their deliuerance from *Haman*, see how it was kept, *Esl. 9. 19. 22.* They kept them dayes of gladnesse, and feasting, of feasting and ioy. Even such is the excellency of a good Conscience. All the merriment and mulicke, wine and good chere, will not make a mans heart so light and so merry, as the wine which is drunke at the feast of a good Conscience will doe. This takes away all heavinesse and sadnesse of spirit, and hath the like effects with naturall wine. It makes a man forget his spirituall poverty, and remember that misery no more, *Pro. 31. 7.* Nay, as wine not only

takes away sadnesse, but withall brings a naturall gladnesse with it. *Psal. 104. 15. Wine that makes glad the heart of man,* so doth this wine at this feast, *Psal. 97. 11. 12. Light is sowne for the righteous, and gladnesse for the vpright in heart, Reioyce in the Lord ye righteous.* None so glad an heart, as the vpright in heart. Nay, such is the vigour and strength of this wine, at this feast, that it not onely glads a mans heart, but makes a man as notable to containe, even to shout for ioy, *Psal. 32. 11. Shout for ioy all yee that are vpright in heart, yea shout aloud for ioy,* *Psal. 132. 16. That looke as it is sayd of the Lord, Psal. 78. 65. The Lord awaked like a mighty man that shouts by reason of wine.* So such is the plenty, abundance, sweetness, and strength of the wine of this feast, that it makes men in a holy iollity, even to breake forth into shouting, and singing. This wine being liberally drunken, wherein there is no excessse, fills a mans hart with such an overflowing exuberancy of ioy, as he cannot hold, but he

he must needs shew it in Psalms, Hymns, and spirituall songs; and hence it is, that *the righteous doe sing and reioyce, Pro. 29.6.* So that what ioy a feast can yeeld, that can a good Conscience yeeld much more. *2 Cor. 1. 12. This is our reioycing the testimony of our Conscience.* Yea and that ioy commanded, *Deut. 16.* At the feast of Tabernacles what was it but a type of that spirituall ioy, that the faithfull vnder Christ should haue in keeping the feast of a good Conscience? The feast of a good Conscience is the true feast of Tabernacles, in which as in the other, there shall neede no charge to reioyce, and bee merry, this feast will put such spirit and life into a man, as shall make him sing, skip, and shout for ioy.

The feast of a good Conscience is not like a funerall feast, where mirth and ioy are vnseemely, and vnseasonable guests, there are heavy hearts and looks, teares and mourning (which by the way home well they suit with feasting, let the world iudge) but the feast of a good

Conscience is a nuptiall feast, a mariage feast, and the day of mariage is *the day of the ioy of a mans heart*, Cant. 3. 11. Such a feast, even a ioyfull mariage feast doth a good Conscience make.

Oftentimes these bodily feasts are but heauie feasts, many for all their good chere, company and musicke, cannot put away the heavinesse of their hearts, but even in their feast are sad hearted, and *Samsbns* wife wept all the dayes of the feast, *Iudg.* 14. 17. yea though a marriage feast. But in this feast of a good Conscience heere is no sorrow, heavinesse, or sad melancholly, but all ioy and gladnesse.

3. For the *societie* and *company*. A feast is a collection, and a convention of many good friends together, whose society and fellowship is sweet each to other. There is no feast can afford the like company that a good Conscience hath. *Woe to him that is alone*, *Ecc.* 4. that is the woefull and solitary condition of evill Consciences. But a good Conscience hath



hath ever good company, is not alone, for the Father is with him. *ioh. 16. 32.* yea, the Sonne is with it, and Christ, and the man with a good Conscience, they sup, and feast together. *Revel. 3. 20.* Yea, and the Spirit is with it. *1 Cor. 13. 13.* *The Communion of the holy Ghost be with you.* What feast in the world can shew such Company? And good Company is the chiefe thing in a feast. Thus a good Conscience is a feast.

2. It is better then a feast. And that in three regards.

1. In regard of the continuance, and perpetuities of it. *A continuall feast.* Nabal made a feast, a feast like a King. *1 Sam. 25.* but that feast lasted but one day. *Sampson* at his marriage had a feast that lasted seven dayes. *Judg. 14. 17* but yet that feast had an end. *Ahasuerus* his feast was the longest feast that ever we reade of. *Esth. 1. 4.* *He made a feast many dayes, an hundred and fourescore dayes.* But yet, *vers. 5.* it is layd, *And when those dayes were expired.* So this long feast had an end. It was  
conti-

continued for many dayes, but yet no continuall feast, it had an end. The feast of a good Conscience is not like an *Universitie* Commencement feast. Great exceedings, and extraordinary good cheere and company for one night, but the next morrowe to their bare Commons againe. Not like the *feast* of the *Nativitie*, at which time there is great feasting, and great cheere every where for twelue dayes, but when those dayes are over, many a man is glad of bread and cheese, glad to skip at a crust. But this is a continuall feast all the yeare long, all a mans life long. Therefore *1 Thes. 5. 16. Reioyce evermore, keepe open house, and feasting all the yeare long.* The ioy of a good conscience was figured by the ioy at the feast of *Tabernacles*. That feast lasted seaven dayes. The ioy must be as long. Seaven the number of perfection, denoted the whole course of a mans life, and so their seaven dayes ioy, the *continuall ioy* and iollitic of this *continuall feast of a good Conscience.* Consci-

Conscience, and a wife as they agree in many things, be they good, be they ill, so in this also. If the Conscience be evill, it is like an *evill wife*, and she is a *continuall evill*. Prov. 27. 15. *A continuall dropping in a very rayny day, and a contentious woman are alike.* The contentions of a wife are a *continuall dropping*. Prov. 19. 13. A shrew with waspish wife, is a continuall vexation, and disquiet. Such is an evill Conscience, a continuall sorrowe. Contrarily, a good Conscience is like a *good wife*. A good wife is a *continuall comfort*, a comfort in health, in sicknesse, in peace, in distresse. Prov. 31. 12. *She doth him good and not evill all the dayes of her life.* Not some good, and a great deale of evill withall, but all good, good and not evill. Not good at sometime, and none at other times, *but all the dayes of her life.* she is a continuall comfort. Such is the comfort of a good conscience. It keepes holy day, and feasting every day; It is all feast; a feast for ever; there is no *Lent*, nor *fasting* dayes that interrupt this feast.

This

This is the peculiar priviledge of this feast to be continuall; belly feasting cannot be so: for

1. A man cannot alwayes feast though he would, a mans revenewes would be exhaust, his expenses would soone sinke his estate. Continuall feasting would soone begger, and vndoe a man of good estate. *Prov. 21. 17. He that loves Wine and Oyle shall not be rich.* It is not so here; the revenew of a good Conscience is bottomles, it cannot be spent, and therefore is able to keepe a rich, and a full furnishd Table all the yeere long. Here is a mystery in this feast, the larger expenses to day, the more layde in to keepe the feast the better to morrowe; a man growes rich by feasting.

2. Suppose a man might be able to feast alwayes, or might feede at another mans Table continually, yet would it wearie a man beyond measure. It would but gugge, and cloy a man. All earthly pleasures haue a satietie, and breede a loathing by frequent vse. But this is the  
admi-

*Voluptas  
tunc cum  
maxime de-  
lectat extin-  
guitur. Nec  
multum loci*

admirable excellencie of this feast of a good Conscience, here a man may feed, and eate with continuall delight. At this continuall feast, here is a continuall fresh appetite, and fresh delights; here is continuall feasting without loathing, and satietie.

3. Neither may belly feasting be continuall. There be some times wherein it is inconvenient, & unlawfull. To speake with the sayrest, that day which God hath sanctified for his service, is not so convenient for feasting. It may be no lesse dangerous to devoure sanctified time, then sanctified things. And in this case hath that saying a truth, *It is not meete that we should leaue the Word of God, and serue Tables.* Act. 6. 2. But now this feast without any doubt may be on the Sabbath, yea, it is the speciall festiual, and high day of the weeke, wherein this feast is best kept. Againe, there be times wherein God calles to solemne fasting and humiliation, as when the Church is either in danger, or distresse, but this feast

habet, itaq;  
cito implet, et  
radio est, et  
post primum  
impetū mar-  
cet. Senec. de  
vit. beat. 7.

feast is not hindred by fasting, it will stand well with it; and many a special daintie dish is served into this feast from a fast.

4. Suppose a man could and might feast alwayes, yet were it a brutish thing, and hog-like alwayes for a man to be cramming, & crowding in belly-cheere, alwayes to be paunching, and gutting. It is that for which the rich Glutton is taxed. *Luke: 16.* that he *feared deliciously e- uery day.* But here to feast at this Table *e- uery day*, is that which makes a man *e- uery* whit as *Angel-like*; as belly-feasting *e- uery day* makes a man *swine-like*. Here it is a mans happines to be an holy *Epi- cure.*

2. It is better then other feasts, in regard of the *Independency* of this feast vpon any other outward thing. This feast is able to maintaine it selfe of it selfe, and within it selfe. A man that hath a good Conscience, hath a feast, though he haue nothing else but it. A good Conscience, though it haue nothing but

browne

*Nunquam  
credideris  
falicem qui  
aduentus  
suis est, exi-  
bit gaudium  
quod intra-  
vis. Senec.  
ep. 99.*

browne bread, and water, yet this hard fare marres not the feast; For this feast stands not in meates, and drinkes, but in righteousness, peace, and ioy in the holy Ghost. Rom. 14. 17. *Quietnesse, and a dry morsell is better then an house full of good cheare with strife.* Prov. 17. 1. Though it be but outward quietnesse, when a man is free from vniust vexations, and the molestations of froward and contentious dispositions, even such quietnes makes a *dry morsell* good cheere, makes a feast of a crust. But when there is inward quietnes of a good Conscience, and a mans heart is at quiet from his peace with his God, what excellent cheere is a *dry morsell* then? Though a man haue ever so good fare, yet to haue it sawced with the bitternes of contention, & to liue in a continuall wrangling with pcevilish people, what poore content would a well furnished Table afford such a man? And what poore cheere, especially would all the feastes in the world make, where there is brawling, and contention from  
the

the Conscience? Here then is the excellencie of this feast above all other feasts. This feast is able to subsist, and to maintaine it selfe without other feasting; other feasting is nothing without this of a good Conscience. Other feasting often hurts and hinders this feast, whilst men by their vaine and licentious carriage therein, *feasting without all feare.* Iude 12. doe make the Conscience fast, & sterue, and whilst their Quayles are betweene their teeth, *leanesse enters into their soules.* Psal. 106. 15. So farre is bodily feasting from helping, that it hinders this feasting rather. Conscience can haue mirth enough without a feast, but little is the comfort, & content that a feast can giue, where the Conscience is not good. Men may set a face upon it, and brag, laugh, and be iollie in their feasting, but yet in the midst of it, *their laughter the heart is sorrowfull, and the end of that mirth is heavines.* Prov. 14. 13. Conscience awakened even in the midst of the greatest iollitic, giues men many a bitter twich; at the

*Sed non est  
ista hilaritas  
longa, obser-  
ua: videbis  
cosam intra  
exiguū tem-  
pus acerrime  
ridere, & a-  
cerrime ru-  
dere. Senec.  
ep. 29.*



the heart, and in the midst of all their revellings, gives them *vinegar* and *gall* to drinke. A good Conscience is it that sweetens and seasons all the dishes of a feast, that is the *sawce* that makes meates savoury, the *sugar* that sweetens Wine, that is the *musicke* that makes a mans heart daunce.

But let a man goe to the most sumptuous, and delicious feastes without a good Conscience, and how is it with him then? Iust as with *Belshazzar*. *Dan. 5.* where the hand writing on the wall, marred all his mirth; or else it is in such a case as it was with *Haman*. The foole brags that he alone is invited to *Esthers* banquet with the King. *Esth. 5. 12.* Oh, how happie a man was he, vnder how fortunate a Planet was he borne, to be the King and Queenes favorite both? But see what little reason he had to brag. *Chap. 7. 12.* Even at the banquet of Wine, *Esther* gives him a cup of gall, at the banquet of Wine, doth she accuse *Haman* to the King. Oh how many glory in their

-no- Q ban-

the Conscience? Here then is the excellencie of this feast above all other feasts. This feast is able to subsist, and to main-  
taine, it selfe without other feasting; o-  
ther feasting is nothing without this of  
a good Conscience. Other feasting often  
hurts and hinders this feast, whilest men  
by their vaine and licentious carriage  
therein, *feasting without all feare.* Iude 12.  
doe make the Conscience fast, & sterue,  
and whilest their Quayles are betweene  
their teeth, *leannesse enters into their soule.*  
Psal. 106. 15. So farre is bodily feasting  
from helping, that it hinders this fea-  
sting rather. Conscience can haue mirth  
enough without a feast, but little is the  
comfort, & content that a feast can giue,  
where the Conscience is not good. Men  
may set a face upon it, and brag, laugh,  
and be iollie in their feasting, but yet in  
the midst of that laughter the heart is for-  
rowfull, and the end of that mirth is heari-  
nes. Prov. 14. 13. Conscience awakened  
even in the midst of the greatest iollie-  
tie, giues men many a bitter twitch at  
the

*Sed non est  
ista hilaritas  
longa, obser-  
ua: videbis  
eosdem intra  
exiguū tem-  
pus acerrime  
videre, & a-  
cerime ru-  
dere. Senec.  
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banqueting and their feasting, but how often doe their Consciences put *Eschers* trickes ypon them, euen accuse them to God, and gall and girde them in the middell of their Wyne. Conscience scrups many as *Absoloms* villaynes served *Amman*, when his heart was merry at *Absoloms* feast, then they stabd him to the heart. Conscience deales with them as the *Israelites* were delt withall in their *Quayle* feast. They had their *Quayles*, and their daynties, but a man would rather want their good cheere, then haue their sawce. Their sweete meate had sharpe sawce. Whilest the flesh was betwene their teeth, Gods anger brake in ypon them. So whilest many are chewing their dainties, Conscience filth their mouth with gravell, and so sawces, and spoiles their dishes, that they find but little content therein. So miserable are all feasts, and merriments of this world, when a man wants the independent feast of a good Conscience. So happy also are they that haue the feast of a good

Con-

Conscience, although they never taste bit of other feast whilest they liue, although they be denied the crummes that fall vnder the feasting Gluttons Table.

3. It is better in regard of the *Vniuersalitie* of it. As for belly-feasts, it stands not with every mans condition, and purse, to make them. It belongs onely to the richer and abler sort to feast. Feasting is a matter of charge, and cost, and so is out of the reach of the poorer sort. But here is the excellency of this feast. The poorest that is may make it, and the poore haue as good priuiledge to make it as the rich, and the poore in this respect may keepe as good an house as the best Nobleman, yea, for the most part the poorer sort keepe this feast best. *Nabal* makes a feast like a King, but wretched man, in the meane time what feast keepes his Conscience? It may be many a poore Carmelite neighbour of his, that went in a poore russet coate, and liued in a poore thatcht cottage, kept that feast

abundantly, and richly, whilest he poore sot had not the crummes that fell from their Tables. *Lazarus* could not haue the crummes that fell from the gluttons table, but how happie had it beene with the glutton, if in stead of his delicious fare he might haue had but the reuerlions of *Lazarus* boord. *Lazarus* may not come to his feast, no nor yet to his fragments, neither will *Lazarus* condition permit him to feast it as the glutton did, but yet this feast of a good Conscience, *Lazarus* may make as well as he, & can, and doth keepe it, whilest the glutton feeles many an hunger-biting gripe. What an excellent feast is this, aboue all other feastes, wherein the russet hath as much priuiledg as the velvet, the begger as the King, the poore tenant, as the rich Landlord? The rich Landlord often so feedes vpon, and eates vp his poore tenant by oppression, that the tenant is kept low enough for feasting; It is well with him if he haue foode, he had not need thinke of feasting. But loe now the  
ex-

excellent feast of a good Conscience; Here may the tenant keepe as good cheere as the Landlord, yea, and it may be may feast, whilst the rich Landlord is readie to sterue for want of this provision.

Now then all this considered, what a *Motive* should it be to make vs in loue with a good Conscience. How powerfully should this perswade vs thereto? When God would perswade men to come to the ioyes of heaven, he vses no other argument then this, to invite them to a feast, as in that Parable. *Luk. 14.* Beholde, here is the same argument, to mooue you to be in loue with a good Conscience, beholde the Lord invites you to a feast, and to a feast where ye shall haue sufficiency, without want, or loathing, where ye shall haue wine, mirth, musicke, & good Company to the full. The twelue dayes feast of the *Natiuitie*, how is it longed for before hand, and how welcommed when it is come? And what may the reason be? But onely be-  
Q 3
cause

cause it is a feasting time. This is counted a blessed good Time. And why a blessed good Time? As Christ was a blessed good man, and the Prophet that should come into the world, and therefore should be made a King, because he had fed, and filled their bellies. *Ioh. 6.* So the most make that a blessed time, not for the memoriall of Christs Incarnation, but because of the loaves Christ shall be a King, and because of the feast, the Time is blessed. Well then, and is the world so desirous, & so glad of feasting? Are feasting Times such blessed Times? Loe then I invite you to a feast, to a blessed good feast indeed, that wil make you blessed and truly happie. Not to a feast of twelve dayes, but to a feast that lasts all the twelve moneths of the yeere, to a continuing, and a continuall feast. How glad are many when they may goe to a feast? Loe a way to make feasts for your selues. What a credit is it counted in the world for a man to keepe a good, and a great house, to keepe feasting and open house



house for all commers, during the Festivie of the twelue dayes. Would wee haue this credit of good house-keeping, not for twelue daies, but for all the yeere long, Get good Cōsciences, keepe good Consciences. There is no such good house-keeper, as is the good Conscience-keeper; for, a good Conscience is a feast, a continuall feast.

There is nothing that men desire more then to live merrily, and how many stumble at Religion, and keeping of a good Conscience, vnder an idle conceit that it is the way to mar all their mirth, and to make a man lumpish and melancholly. Doe not belecue the devill, doe not belecue his lying agents. It is a profane Proverbe, That *Spiritus Calvinianus est spiritus melancholicus*. A good Conscience is a feast, a feast with all dainties, musicke, and wine. Can a man be melancholly at a feast, at so ioyfull, and so sweete a feast? Doth feasting make men melancholly, or make men merry? Make men weepe, or laugh? If a man should

cry downe feasting with this argument,  
 That it makes men melancholly, would  
 not all men laugh him to scorne? And  
 why then should a man feare melan-  
 cholly more from a good Conscience,  
 then from a feast? There is none liues so  
 merry a life as he that keepes a good  
 Conscience, he is every day at a feast, he  
 is alwayes banquetting. Yea, the worst  
 dishes of this feast, even those at the low-  
 er end of the Table, are better then the  
 most choyce rarities of other feasts. The  
 very teares that a good conscience sheds  
 haue more ioy and pleasure in them,  
 then the worldes greatest ioyes. And if  
 the teares of a good conscience be such,  
 what is the mirth, and laughter of it? If  
 weeping be so sweete, what is singing?  
 If the courser dishes be so daintie, what  
 are the best services? Would wee then  
 liue merrily, and passe our dayes lo-  
 cundly indeed? Get a good Conscience,  
 and thou keepest a continuall feast, and  
 that continuall feast will keepe thee in  
 continuall mirth, and continuall ioy.  
 Yea,

Yea, though thou bee in affliction, and vnder crosses, so as thy dayes vnto the world may seeme exceeding euill, yet shalt thou liue merrily as at a feast. Yea, this is the scope of that Scripture, *All the dayes of the afflicted are euill*, namely, in the eye and iudgement of the world: but a good Conscience, namely, to the afflicted, is a *continuell feast*. A good Conscience feasts then, and turnes fasting dayes into feasting dayes. A good Conscience feasts a man in his poverty, in his sicknesse, in the prison, and cheeres vp a man with many a dainty bit. The wine of this feast makes them forget all their sorrow.

Now then that wee would be so wise as to hearken to Gods invitation to this feast, *Let vs keepe the feast with the bread of sincerity and truth*, 1 Cor. 5.8. Take heede now that we put not off God as these did, *Luk. 14.* invited to the feast, with the excuses of Farmes, Oxen, and the like. So doe many vrge them to the keeping of a good Conscience, & their  
answer

answer is, If they should bee so precise how shall they live, they shall have but poore takings if they take such a course, *I pray haue me excused, I must live.* Thus they answer, as many good husbands, when invited to frequent feasting, doe; No belecue me it will not hold out, if I goe every day a feasting, I may goe one day a begging, I must follow my busines and let teasting goe. And so say men here. But take heed of putting off God thus. The time will come that thou wouldest giue all thine Oxen to haue but the scraps and crums of this feast, and thou shalt not haue them, God will serue thee as hee did them, *Luke 14. 24. None of those men which were bidden shall taste of my supper.* Those that care not to keepe the feast of a good Conscience, shall never come to Gods feast in heauen. If you refuse to come to this feast now, God will at the last day thrust you out of doores, when you will bee pressing and crowding in, and shall say to you, *Get you hence yee despisers of a good*

good Conscience, you scorned the feast of a good Conscience, and therefore now the feast & guests of heaven scorne you, here is no roome for such to feast here, who haue made their Consciences fast heretofore.

CHAP. XIII.

*A third and a fourth motiue to a good Conscience.*

Come wee now to a *third motiue*, that may yet helpe to stirre vp our mindes to this necessary duty of getting and keeping of a good Conscience. Besides what hath beene sayd, it is worthy of our consideration, that without a good Conscience all our actions, yea our very best services to God are so farre from goodnesse and acceptance, that they are abominable, and distastfull vnto the Lord. The formall goodnesse of every mans actions is to be iudged, and esteemed by the goodnesse of

The third  
motiue to a  
good Con-  
science.

of his Conscience, which being evill & defiled, makes all a mans actions to bee such. *1 Tim. 1. 5. The end of the commandment is loue.* But what kinde of loue doth the commandment require, will any shewes, or shadowes of obedience serue the turne, will the bare duty doing passe for currant? No, but such loue to God and man, and such performance of obedience as proceeds from a *pure heart, and a good Conscience.* So that let a man doe all outward actions of obedience, yet if a good Conscience bee wanting all is nothing, *For the end of the commandment is loue out of a good Conscience.* As is a mans Conscience, so are all his workes, and therefore nothing acceptable that a wicked man doth, because he doth it with an ill Conscience. *To the pure all things are pure,* but to the defiled their Conscience is defiled, and that being defiled, it defiles all it meddles with, as vnder the law the Leper defiled all he touched. The best meate, disht and dressed with defiled and dirty hands

hands, is loathsome to vs.

The honest workes of a mans calling are good workes in themselves, but no good workes to him that doth them without a good Conscience. *Pro. 21. 4. An high looke, and a proud heart, and the plowing of the wicked is sinne.* The calling of husbandry is counted the most honest calling of all others, yet where a good conscience is wanting, a mans very plowing is sinne. Come to holy duties of religion, and Gods service, and how is it with a man, wanting a good Conscience in them? That curse of *Dauids, Psal. 109. 8. Let his prayer bee turned into sinne,* lies vpon the seruices of all euill Consciences. See *Pro. 15. 8. The sacrifice of the wicked, that is, of him that hath an evil Conscience, is an abomination, but the prayer of the vpright, that is, of a man that hath a good & vpright conscience, is his delight.* Obserue the opposition, He sayes not the prayer of the wicked, and the prayer of the vpright, nor the sacrifice of the wicked, and the sacrifice of the vpright;

right; but the *sacrifice* of the wicked, and the *prayer* of the vpright. A sacrifice had prayer with it, but yet it was more sumptuous & more solemne then single prayer. Now who would not think but such cost should make a man welcome, yet the single praier of the vpright is accepted, whilst this sacrifice is an abomination yea & that a vile abominatiō. 1/4. 66. 3. A man of evil cōscience delighting in his abominations, makes his holiest services such. Let such an one come to the Sacraments, and how will it be with him there? Even as in the former, To the impure, even the pure Sacramēts are impure. *Simon Magus* rather defiles the waters of baptisme then they cleanse him, and it is not carnall baptisme that avayles any thing without the *answere* and *stipulation* of a good Conscience. 1 Pet. 3. 21. And for the sacrament of the Supper whether doth it profit an vncleane Conscience, or such a Conscience pollute it? It may be iudged by a like case, resolved, *Mag. 2. 11. 14.* The vncleane person



person by a dead body touching the bread, or wine, or oyle, makes these to be unclean. The ceremoniall vncleanesse by the touch of a dead body, typified the morall vncleanesse of an evill Conscience vnpurged from dead workes. God lookes specially at the Conscience in all our services, and if hee findes that soule and filthy, hee throwes the dung of mens sacrifices in their faces, that come with the dung of their filthy Consciences before his face. See therefore how Paul serues God, 2 Tim. 1. 3. Whom I serue from my forefathers with pure Conscience. It is an impure service that is not performed with a pure Conscience, as slight as the world makes of purity. How much more shall the blood of Christ purge your Consciences from dead workes. Heb. 9. 14. But to what end are they purged? That we may liue to God. Therefore mark, that while the Conscience bee purged and made good, there is no seruing of God. See Heb. 10. 2. Let vs draw neere, that is, in prayer, and the like duties; But how?

Having

*Having our hearts sprinkled from an euill Conscience.* Otherwise it is but a folly for vs to draw neere, for God will not be neere when a good Conscience is farre off. And theretore we are bid to *purifie our hearts*, when we are bid draw nigh to God. *Iam. 4. 8.*

Behold here then a speciall motiue to make a good Conscience beautifull in our eye. As wee would be loath our ser-  
uices of God, our prayers and holy per-  
formances, should bee abominable in  
Godseye, so labour for good Conscien-  
ces. As wee would haue comfort in all  
our duties of obedience, so labour to  
make our Conscience good. It is a great  
deale of confidence that silly ignorant  
ones haue in their *good prayers*, and their  
*good serving* of God, as they call it, yea  
it is all the ground of their hope of sal-  
uation, when they are demanded an  
account of their hope: Now alas your  
good prayers, and your good serving of  
God. Why what doe you talking of  
these things? Hath Christ *purged your*

Con-

*Consciences from dead workes?* Have you by faith got your *Consciences sprinkled* and wrinced in Christs blood, and so haue ye made them good? If not, never talke of *good prayers*, and *good serving* of God: your prayers cannot bee good whilest your *Consciences* are naught. An *evill Conscience* before God, and a *good service* to God cannot stand together. But would you haue your *prayers good* indeed, and your *service* acceptable indeed? Then let your first care bee to make your *Consciences good*.

*Fourthly*, let this worke with vs as a maine *motiue* to a good *Conscience*: That is the *Ship*, and the *Arke* wherein the *faith* is preserved. The *faith* is a rich commodity, a precious freight, and a good *Conscience* is the bottome; and the vessell wherein it is carryed. So long as the *Ship* is safe and good, so long the goods therein are safe, but if the *Shippe* split vpon the rocks, or haue but a leake therein, then are all the goods therein in danger of being lost, and cast away.

R

So

The fourth  
motiue to a  
good Con-  
science.

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conscience

Con-

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So

The fourth  
motiue to a  
good Con-  
science.

So long as a man keeps a good Conscience, there is no feare of losing the faith, the integrity and soundnesse of the doctrine thereof. *Constancie* in the truth, is a fruit of good Conscience. *Psalm. 119. 54. 55. I haue kept thy law*, hee had not declined from, nor forsaken the truth of God, but what held and kept him? *This I had because I kept thy precepts.* Keeping of a good Conscience wil keep a man in the truth: It is that which is the only preservative to saue from all errors, heresies, & false doctrines. The better conscience, the sounder iudgemēt, the sounder heart, the sounder head. As the better digestion in the stomach, the freer the head is frō ascendent fumes that would distemper, and trouble the same. *Iohn 7. 17. If any man will doe his will, hee shall know of the doctrine whether it bee of God.* How shall a man come to haue a sound and a good iudgement, to bee able to iudge what is truth, and what is not? Let him get a good Conscience, and make conscience of *doing the will of God,*

*Iohn*

*John 14. 21. Hee that hath my commandments, and keepes them, &c. such a man hath, and keepes a good Conscience. And what benefit shall such a one have by keeping a good Conscience? I will lone him, and I will manifest my selfe unto him. And Psal. 50. 23. To him that orders his conversation aright, will I shew the salvation of God. God doth communicate himselfe and his truth to such as make Conscience of their wayes. The pure in heart shall see God, and the secret of the Lord is with them that feare him.*

So that he that hath a good Conscience, hath the onely Antidote, the most excellent Amulet, and plague-cake at his breast that is in the world, to saue him from the pestilence, and infection of Popery, Arminianisme, Brownisme, Anabaptisme, &c. So long as the ship Jewell of faith is safe. Paul would have a Bishop to hold fast the faithfull Word, and to bee sound in doctrine, *Ti. 1. 9.* But yet marke it, that hee would first

haue him bee a man of a good Conscience, in the two foregoing verses. And *1 Tim. 3. 9.* hee would haue the Deacons *hold the mystery of the faith in a pure Conscience.*

Contrarily nothing so endangers the losse of the faith & truth, & soundnes of doctrine, as doth the losse of good Conscience. A corrupt Conscience soone corrupts the iudgement. *1 Tim. 1. 19. Holding faith and a good Conscience which some hauing put away, concerning faith haue made shipwrack.* If the ship of Conscience cracke, how soone will the merchandise of faith wracke? If once the Conscience crack, the braine will soone proue crazy; and an vnfound Conscience makes a fearefull way for an vnfound and a rotten iudgement. *2 Tim. 3. 8. They resist the truth,* there is their corrupt Conscience: What followes vpon it? *Men of corrupt mindes,* vnfound in their iudgement concerning the faith. How frequent a thing is it in experience to see, men when they loose good Con-



Conscience, together with it either to loose their gifts, as the vnprofitable servant his matters talent, or else, to loose the truth, and to fall into pestilent and dangerous errors. So those Prophets that made not Conscience in faithfull and holy execution of their office, see what was the fruit of their evill Conscience. *Mic. 3. 5. 6. 7.* Therefore night shall be vnto you that yee shall not haue a vision, and it shall bee darke vnto you that yee shall not diuine, and the sunne shall goe downe ouer the Prophets, and the day shall be darke over them, &c. Their darknesse in life should bee plagued with darknesse in iudgement. To which purpose that is notable, *Zach. 11. 17.* Woe to the idoll shepheard that leaues the flocke. There is an vnconscionable shepheard, a man that makes no Conscience to attend his ministry. What becomes of him? *The sword shall be vpon his right eye, his best eye. And his right eye (shall not be poreblinde, or dimmed, but) shall bee utterly darkened.* The losse of good Consci-

ence brings vpon men of knowledge and learning, that reproach that *Nabash* the Ammonite would haue brought vpon all Israel. 1 *Sam.* 11. 2. It thrusts out their *right eyes*. Ill Consciences not onely make men looke a squint, but it blindes them, and takes away their sight.

And what is the reason that Popery gets ground so fast, and so many turne Papists so easily? Surely it is no wonder, how should it bee otherwise, when men either having lost all good Conscience, or making no Conscience of their wayes, but living loosely, viciouly and licentiously, haue thereby prepared a way for Antichrist and his religion, to enter with all successe. No wonder that men turne Papists so fast, when long since they haue turned good conscience going. For that which *Bellarmino* speaks is in the generall certainly true, though by him falsly and maliciously applyed, That they be not holy and graue men, but wicked, light, curious, wanton ones

*Cum area  
ventilari in-  
cipiunt, non  
frumenta sed  
palea vento  
abiciuntur se-*

ones, that turne Ethnicks, or Hereticks, & that it seldom comes to passe, that any man makes shipwrack concerning the faith, that first makes not shipwrack concerning manners. See the truth of it in many of our backsliders to popery, especially such as haue beene zealous pugners of the truth. Where began the first declension, where the first flame? Had not their Consciences first brusht vpon some rocke? was not the first leake there? and when they had first put away good Conscience, then there was a speedy banishing of truth, and a ready enter-taynement of error. And for the common sort of their converts, consider if many times they haue not beene the very risse-rafte of our Church, swearers, grosse profaners of the Sabbath, vncleane and debauched drunkards, such as our Church was sicke of, and desired even to spue forth, and then when they haue become a prey to all vicious courses, through want of Conscience, thorow Gods iust iudgement they haue be-

R 4

come

*paramur ab  
avea. Ita  
prorsus cum  
Ecclesia per  
Ethnicorum  
persecutiones,  
vel Hæreti-  
corū decepti-  
ones, Deoper-  
mitente, cri-  
bratur, aut  
ventilatur à  
satana: non  
viri sancti,  
et graues  
sed improbi-  
leues, curiosi,  
lasciuī ab  
Ecclesia avo-  
lantes ad  
Ethnicos ha-  
reticosque.  
transugunt,  
nec se resoles  
a cadere, ut  
ante circa fi-  
dem aliquis  
non fraget,  
quam non-  
fragare co-  
perit circa  
mores Bellar.  
Orat. prefix.  
tom. 4.*

come a prey to *Romish locusts*, whose commiſſion is *onely to hurt ſuch*, and not thoſe who the lap of a good Conſcience keepes freſh and flouriſhing as the green graſſe, and trees of the earth. *Apoc. 9. 4.* For as *Salomon* ſpeakes of the bodily harlot, *Eccleſ. 7. 26.* ſo it is true of that ſpirituall whore of Babylon, *Her heart is ſnares and nets, her hands as bands, her deluſions ſtrong; who ſo pleaſes God, and hath a care to keepe a good Conſcience ſhall eſcape from her, but the ſinner, and hee that makes no Conſcience of his wayes, ſhall be taken by her.*

Wel, let vs think wel vpon this motiue, we liue in dangerous & declining dayes, wherein men with a greedineſſe turne to their Romiſh vomit againe. Beſides, the factors of Antichriſt are exceeding buſie & pragmaticall to draw men from the faith of Chriſt, and the holy Ghoſt tels vs they ſhall come with *ſtrong deluſions*. Now then all you that bee the Lords people, ſaue your ſelues from this dangerous generation, all you that haue  
or

or would be knowne to *haue the seale of God on your foreheads*. Save your selues from the seduction of these *Locusts*. I, but how may that be done? The delusion is strong, & it may be, we are weake. Loe then here is a remedie against their danger. Get, & keep a good Conscience, like as *Paul* did, in all good Conscience, and thou shalt be safe from all their delusions. *I haue kept the faith*, sayes *Paul*, oh! let it be the care of vs, that that may be our closing voyce at our last day, and if we would *keepe the faith*, let vs *keepe a good Conscience*; He that in his life time can say, *I keepe a good Conscience*, he at his death shall be able to say, *I haue kept the faith*. Faith, and a good Conscience are both in a bottome. Holde one, and hold both.

As therefore thou wouldest feare to turne Papist, or any other hereticke; so, be sure to holde a good Conscience, to hold on a good, honest, and a conscionable man. So long as thou standest vpon that ground, thou art impregnable,  
and

and the gates of hell shall not be able to draw thee from the faith of the Lord Iesus. *Pro. 6. 20. 22. 24. My sonne keepe thy Fathers commandement, &c. And it will keepe thee.* So I may say here, *Keepe a good Conscience,* and it will keepe thee, it will keepe thee sound in the faith, it will keepe thee from being drawne away by the error of the wicked, & it will keepe thee from the Wine of the fornications of the Whore of *Babylon.*

## CHAP. XV.

*The last motiue to a good Conscience ; The misery of an evill one.*

The fift  
motiue to a  
good Con-  
science.

**T**HE last motiue remaines, and that is, The horronr and misery of an evill Conscience. If men did but truly know what the evill of an evill Conscience were, and how evill a thing, and bitter it will be when Conscience awakens here, or shall be awakened in hell, a little perswasion should serue to moue  
men

men to liue in a good Conscience. We may say of the euill Conscience, as *Salomon* speakes of the drunkard. *Pro. 23. 29.* *Who hath woe? who hath sorrow? who hath contentions? who hath wounds,* but not without a cause? Even the man whose Conscience is not good, even he that liues in an euill Conscience.

An euill Conscience, how miserable it is, we may see by considering the misery thereof, either *in this world*, or the *world to come*.

1. *In this life.* When an euill Conscience is awakened in this life, the sorrow, and smart, the horroure, and terrour is as the ioy of a good Conscience, *unspeakable*. An euill Conscience in this life is miserable, in regard of *fearre, perplexitie, and torment*. To liue in a continuall *fearre*, and to haue a mans heart alwayes in shaking fits of *fearre*, is a misery of miseries. And such is the misery of an euill Conscience. *Pro. 28. 1.* *The wicked flees when none pursues.* Onely his owne guilt pursues him, and makes him flee. His  
owne

*Proprium autem est nocentium trepidare. Male de nobis actum erat, quod multa scelera legem & iudicem effugiunt, & scripta supplicia, nihil naturalia & graviora de presentibus solverent, & in locum patientia timor cedere. ex. Senec. ep. 58.*

owne guilt causes a sound of feare in his eares. Iob. 15. 21. Which makes him shake at the noyse of a shaken leafe. Levit. 26. 36. yea, that so scarres him, that terrours make him afraide on euery side, and driue him to his secte. Iob. 18. 11. Yea, there are they in great feare where no feare is. Ps. 53. 3. So that a man with an evill Conscience awakened, may be named as *Pashur* is. Ier. 20. 3. *Magor-Missabih*, feare round about, as being a terrour to himselfe, and to all his friends. ver. 4.

An evill Conscience, even makes those feare fearefull feares, of whom all other stand in feare. How potent a Monarch, and how dreaded a Prince was *Belsazzar*, who was able to put him into any feare, whom all the earth feared? And yet when his guiltie conscience lookes him in the face, awakened by the palme writing on the wall, see where his courage is then. Dan. 5. 6. *Then the Kinges countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another.*



*another.* Who would haue had his feare,  
to haue had his Kingdome? Let him  
now cloath himfelfe with all his Maie-  
ftie, let him looke and speake as terribly  
as he can, let him threaten the vileft val-  
fall in his Court, with all the tortures  
that tyranny can inflict, and let him try  
if he can for his heart, put his poore  
fubieft into that fright and feare, that  
now his Conscience puts him into, in  
the ruffe, and middeft of his iollitie. But  
I pray what ayles he to be in this feare,  
in this fo extraordinary a feare? He can  
neither reade, nor vnderftand the wri-  
ting vpon the wall. Indeede it threatned  
him the losse of his kingdome, but he  
cannot reade this threatning, he knows  
not whether they be bitter things that  
God writes againft him, why may he not  
hope that it may be good which is writ-  
ten, and why may not this hope ease,  
and abate his feare. No, no. Though he  
cannot reade nor vnderftand the wri-  
ting, yet his guiltie conscience can com-  
ment shrewdly vpon it, and can tell him  
it

it portends no good towards him. His Conscience now tells him of his godles impieties, in profaning the vessels of the Temple of the true God, and that for this his sacrilegious impropriation, and abuse of holy things, God is now come to reckon with him. Thus can his Conscience doe more then all his wise men. *All the wisemen came in, but they could not reade the writing, nor make known to the King the interpretation thereof.* Dan. 5. 8. But his Conscience is wiser then all his wisemen, and when they are all puzzeld; that interprets to him, that this writing meanes him no good, & though he cannot reade the syllables, yet his Conscience giues a shrewde neere guesse at the substance of the writing, & therefore hence comes that extasie of feare, and those p<sup>r</sup>oximes of horroure.

It was no better with *Adam* after his fall. After his sinne committed, we finde him in a great feare. *Gen. 3. 8. 10.* and he hides himselfe for feare. Now obserue how his feare is described, from the cir-  
cum-

cumtance of the time. They heard the voice of the Lord God, walking in the garden in the coole of the day. Luther layes the emphasis of the aggravation of his feare, vpon this word, *the winde or coole of the day*. The night indeed is naturally terrible, and darkenes is fearefull, whence that phrase. *Psal. 91. The terrours of the night*. But the day, and the light, is a cheerefull, and a comfortable creature. *Ecc. 11. 7. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sunne*. How is it then that in the fayre day light, which giues courage, & comfort, that *Adam* feares, and runnes into the thickers? Oh, his Conscience was become evill, and full of darkenes, and the darkenes of his Conscience turned the very light into darkenes, and so turned the comforts of the day into the terrours of the night. So that in this sense, it may be said of an evill Conscience, which of the Lord is sayde in another. *Psal. 139. 12. Vnto it the darkenes, and the light, are both alike*. As full of feare in the light,

*Gravis ma-  
la Conscien-  
tia, lux est.  
Senec. ep.  
123.*

light, as in the darke. And besides, the Lord came but in a gentle winde, the coole breath of the day, now what a small matter is a coole winde, and that in the day time to, to put a man in a feare? Such small things breede great feares in evill Consciences. In what a woefull plight would *Adams* thinke we haue bin, if the Lord had come to him, at the dead, and darke midnight with earth quakes, thunder, and blustering tempelt?

We may see the like in *Cain*. After he had defiled his Conscience with his brothers blood, in what feares, yea, what idle feares liued he? He is so haunted with feares, that though he had liued in Paradise, yet had he liued in a land of *Nod*, in a land of agitation, yea, of trepidation. Iudge what case his evill Conscience made him in by that speech. *Gen. 4. 14. It shall come to passe, that euery one that findes me shall slay me.* Surely, there could not be many yet in the world, and those that were in the world, were either his  
 parents,

parents, brethren, sisters, or neere kinned. His feare seemes to imagine multitudes of people that might meet him, yea, and that every one he meets would murder him. What will his Father or Mother be his executioners? What if any of his sisters meete him, shall they slay him, is not such a swash-buckler as he, able to make good his partie with them? Loe what fearefull, & terrible things a guilty Conscience projects.

As an evill Conscience is miserable in its feares, so in those perplexities which this feare breeds. These perplexities doe miserably, and restlessly distract a man. *Is. 57. 20. The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt.* What is the reason of these troublesome perplexities? The want of the peace of a good Conscience. *vers 21. There is no peace, sayth my God, to the wicked.* The windes make the sea restless, and stirre it to the very bottome, so as the waters cast up mire and dirt. See in the troubled Sea, the em-  
S
blem

bleme of a troubled Conscience.

But the *Torment* exceeds all, and the mayne misery of an evill conscience lies in that. It is a misery to be in feare, a misery to haue inward turbulencies and commotions, but to be alwayes on the racke, alwayes on the Strapado, this is farre more truely the suburbs of Hell, then is the Popish Purgatory. Oh! the gripes, and girdes, the stitches, and twitches, the throws, and pangs of a galling, and a guiltie Conscience. So sore they are, and so vsufferable, that *Iudas* seeks ease with an halter, and thinkes hanging ease, in comparison of the torture of his evill Conscience. All the rackes, wheelles, wilde horses, hot pincers, scalding leade powred into the most tender, and sensible parts of the body, yea, all the merciles, barbarous, and inhumane cruelties of the *helly house*, are but flea-bittings, meere toyes, and May-games, compared with the torment that an evill Conscience will put a man to, when it is awakened. It is no wonder that *Iudas* hangs

*Pœna autem  
vehemens, et  
multo sauior  
illis,*

*Quas et Ce-  
ditus grauis  
invenit &  
R. adaman-  
thus.*

*No. de dieque  
suum gestare  
in pectore re-  
stem. Iuven-  
nal Satyr. 3.*

hanges himselfe, it had beene a great wonder rather if he had not hanged himselfe.

The *Heathens* fabled terrible things of their hellish *Furies*, with their snakes, and fiery torches vexing, & tormenting haynous, and great offenders. These their *Furies* were nothing else, but the hellish torments of guiltie Conscience, wherewith wicked persons were continually haunted, as some of the wiser of themselves haue well observed. All snakes, and torches, are but idle toys, and meere trifles, to the most exquisite torment of a guiltie and accusing Conscience.

The sting of Conscience is worse then death it selfe, *Apoc. 9. 5. 6. Their torment was as the torment of a scorpion when he strikes a man; And in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.* Popish ones tormented in their Consciences, by the terrible and vncomfortable doctrines of satisfactions, Purgatory

*Nolite enim  
putare quem-  
admodum in  
fabulis saepe  
numero viden-  
tis, eos qui a-  
liquis impijs  
seclorare quos  
commiserunt,  
agitari, &  
perterriti su-  
riarum & adeo  
ardentibus.  
Sua quemq;  
frangit, & suis  
terror maxi-  
me vexat, su-  
um quemque  
seclus agitatur,  
a mensuraque  
afficit. Sua  
mala cogita-  
tiones, Consci-  
entiaq; ani-  
mi terrent.  
Ha sunt im-  
pys assidua,  
domesticaq;  
furia, qua  
dies noctesq;  
parentu pœ-*

nas a conſe-  
leratiſſimis  
fly & repesāt.  
Circer pro  
Roſe. Amer.  
Sūū quemq;  
facinus, ſuum  
ſcelus, ſua  
audacia de  
ſanitate, a c  
mente detur-  
bat. Hac ſunt  
impiorū fu-  
ria, flamma,  
hojaſſes. Id  
m L. Piſon,

fire, &c. which thoſe *Locuſts* ſhould ſo terrifie them withall, ſhould rather chooſe death then live in ſuch vncomfortable condition : The *ſting of death* not ſo ſmart, as the *ſting of a ſcorpion* in the conſcience. The ſting of an accusing Conſcience, is like an Harlot. *Eccl. 7. 26. More bitter then death.* And as *Salomon* there ſpeakes of the Harlot, ſo may it be ſayd of a tormenting Conſcience, Who ſo pleaſes God ſhall eſcape from it, but the ſinner ſhall be taken by it.

Gods decree children themſelves, many of them are not freed from trouble in their Conſciences, but they have their hells in this life. *Ion. 2. 2. Out of the belly of hell I cryed unto thee.* God for their triall ſpeakes bitter things to them, and not only denies them peace, but cauſes their Conſciences to be at warre with them. Now when God puts his owne children to theſe trialls, and diſquiets of Conſcience, they are ſo bitter, & ſo biting, that had they not the grace of God to uphold & preſerue them, even they could  
not



not be saved from dangerous miscarriages. *Iob* was put to this triall, and his Conscience apprehended Gods anger, and we shall see what a case he was in. *Iob*. 6. 8. 9. *O that I might have my request, and that God would grant me the thing I long for, even that it would please God to destroy me, that he would let loose his hand, and cut me off.* Nay, worse. *Iob*. 7. 14. 15. *Thou scarest me with dreames, and terrifiest me through visions, so that my soule chooseth strangling, and death rather then life.* Gods grace preserves his Saints from self-murder, but yet not alwayes from impatient wishes; *Iob* wishes strangling, and chooseth it of the two, but goes no further. What wonder then that *Judas* doth strangle himselfe, when his Conscience stares him in the face, when as *Iob*, with whom God is but in iest in comparison, chooseth strangling. If *Iob* wish it, what wonder that *Judas* doth the deede. Conscience doth chastise the godly but with whips, but it lashes the wicked with scorpions. Now if the whips be so smar-

ring to *Iob*, as makes him *chooſe ſtrangling*, what wonder that the ſcorpions be ſo cutting, as makes *Iudas* ſeeke reliefe at an halter.

Yea, and that which addes to the miſery of an evill Conſcience, being awakened, it is ſuch a miſery as no earthly comfort can aſſwage, or mitigate. Diſeaſes and diſtempers of the body, though they be terrible, yet *Phyſicke*, ſleepe, and reſt vpon a mans bed, yeeldes him ſome eaſe, and ſome comfort. Sometime in ſome griefes the comfortable uſe of the creatures, yeeldes a man ſome reſreſhments. *Prov. 31 6. 7. Giue wine vnto thoſe that be of heauie hearts, let him drinke, and forget his povertie, and remember his miſery no more.* But Conſcience being diſquieted, finds no eaſe in theſe. *Darius* againſt his Conſcience ſuffers innocent *Daniel* to be caſt into the Lyons den. What cheere hath he that night? *He paſſed the night in faſting. Dan. 6. 18.* Not in faſting in humiliation for his ſinne, but Conſcience now began to gall him, and he ha-

having marred the feast of his Conscience, Conscience also marres his feasting, none of his dainties will now downe, his wine is turned into gall, and wormewood, no ioy now in any thing. He had marred the mulicke of his Conscience, and now he brookes not other musicke *The instruments of musicke were not brought before him.* His guiltie Conscience was now awakened, and now he cannot sleepe; *His sleepe went from him.* So Iob in his conflict of Conscience hoped for ease in his bed *Iob. 7. 13. My bed shall comfort me, my couch shall ease my complaint.* But how was it with him? Either he could not sleepe at all. *ver. 3. 4. Wearisome nights are appointed unto me, when I lye downe I say when shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.* Needs must he toss, whose Conscience is like the Sea wauestossed with the windes; or els if Iob did sleepe, yet did not Conscience sleepe, *ver. 14.* but even in his sleepe presented him with ghastly sights and  
S 4 visions,

visions, *When I say my bed shall comfort me, then thou scarest me with dreames, and terriefest me through visions.*

At other times when Conscience hath beene good, Gods people though their dangers haue beene great, yet neyther the greatnes, nor neerenes of their dangers haue broken their sleepe. *Psal. 3. 5. 6. I layde me downe and slept, I will not be a frayde of ten thousandes of people that haue set themselves against me round about. And yet if we looke to the title of the Psalme, A psalme of David when he fled from Absalom his sonne; one would thinke David should haue had little list, or leasure to haue slept. Peter, thought to haue beene executed the next morrow by Herod, and though he also lodge betweene a company of ruffianly Souldiers, that happily one would feare might haue done him some mischief in his sleepe, yet how soundly sleepes he that night. Act. 12. And holy Bradford was found a sleepe, when they came to fetch him to be burnt at the stake. These feares brake*

NOT

not these mens sleepe. How might this come to passe? They did as *Psalm. 4. 8. I will lay me downe in peace, and sleepe.* Hee that can lie downe in the *peace* of Conscience, may *sleepe* soundly, whatsoever causes of feare there be otherwise. But contrarily, hee that cannot lie downe with the peace of Conscience, will find but little rest and sleep, though his heart be free from all other feares. Evill Conscience being awakened will fill the heart with such feares, as a man shall have little liberty to sleepe. Oh the sweet sleep that *Jacob* had, and the sweet dream when he lay vpon the cold earth, and had an hard stone vnder his head for his pillow. An hard lodging, and an hard pillow, but yet sweet rest, and sweet communion with God. A good Conscience makes any lodging soft and easie, but down-beds, and down-pillowes, if there bee thornes in the Conscience, are but beds of thornes, and beddes of nettles. The bitternesse of an evill conscience distasteth all the sweets of this life,

as

as when the mouth and tongue is furred in an hot Ague, all meates and drinckes are bitter to the sicke party. This is the misery of an evill conscience awakened in this life.

2. But it may bee many never feelee this misery here, there is therefore the more misery reserved for them in hell, in the world to come. Indeed more by many thousands goe to hell like *Nabal*, then like *Judas*; more die like fots in *security*, then in *despaire* of Conscience. Death it selfe cannot awaken some consciences, but no sooner come they into hell, but Conscience is there awakened to the full, never to sleepe more; and then the lashes and gashes to the quicke, and lets men learne that forbearance was no payment. Tell many men of Conscience, and they are ready to flap one on the mouth with that prophane proverbe, *Tush, Conscience was hanged many yeeres agoe*. But the time will come, that they who haue lived in evill Conscience, shall finde that Conscience which

which they haue counted hanged, shall play the cruell hang-man and tormentor with them. They shall finde Conscience vnchanged when it shall hang them vp in hell, when day and night it shall stretch them there vpon the racke.

The torments which an euill Conscience puts the damned to in hell, are beyond the expreffion of the tongue, and the comprehension of mans conceit. There be two speciall things in the torments of hell, we haue them both thrise repeated together. *Mark. 9. 44. 46 48. Where their worme dies not, and the fire is not quenched.* There is an ever-living worme, and a never-dying fire. And marke that in all the three verses the *worme* is set in the first place, as it were to teach vs, that the prime and principall torment in hell is the *worme*, rather then the *fire*. And what is the *worme*, but the guilt of an euill Conscience, that shall lie eternally gnawing & grabbing, twitching and gryping, the heart of the damned in hell. Men talke much of hell  
fire

fire, and it were well they would talke more of it ; but yet there is another torment forgotten, that would be thought on too. There is an *hel-worm*, as well as there is an *hell fire*. And it may bee a question whether of the two is the greatest torment. And yet no great question neither. For as the Heaven of Heaven, is the peace and ioy of a good, so the very Hell of Hel, is the guilt and worme of an evill Conscience. A man may safely say, that it is better being in Hell with a good Conscience, then to be in Heaven if that might be, with an evill one. Heaven without a good Conscience, what is it better then Hell? Paradise was an Heaven on earth, but when *Adam* had lost the paradise of his good Conscience, what ioy did Paradise and the pleasures of the garden affoord him more, then if hee had beene in some sad and solitary desert? A good Conscience makes a desert a Paradise, an evill one turnes a Paradise into a desert. A good Conscience makes Hell to bee no Hell



Hell, and an evill one makes Heaven to be no Heaven. Both the happinesse, and misery of Heaven and Hell, are from the inward frame of the Conscience. The Hell of Hell, is the worme of Hell, and that worme, is the worme of an evill Conscience, which if it be not wormed out, and so the Conscience in this life made good, it will bee an immortall worme in Hell.

The hellish despaire wherewith the damned are overwhelmed, comes rather from this *worme*, then from the *fire*. Whose *worme* dies not, and whose *fire* is not quenched. The *fire* of Hell never quenches, because the *worme* of Hell never dies. If the *worme* of Hell would die, the *fire* of Hell would goe out. For if there were no guilt there should be no punishment. So that the very Hell of Hell, is that self-torment which an evill Conscience breeds.

Now then all this considered, how powerfully should it moue vs to labour for a good Conscience. Thou that goest

est on in thine evill courses, and hatest to be reformed, and reclaimed, doe but be-  
thinke thy selfe if God should awaken  
thy Conscience, in what misery thou  
shouldest live here, what an hell to have  
a palsey Conscience? what an hell on  
earth to bee alwaies vnder the accusati-  
ons, indictments, and terrors of Consci-  
ence, and to live *Cun*-like in a land of  
*Nod*, in a continuall restles agitation?

But especially as thou fearest that ever-  
living, and ever-grabbing worme, so  
haue a care to get a good Conscience.  
Greene & raw fruits breed chest-worms,  
which if heed be not taken will eate the  
very maw thorow. A dead body and a  
putrified corrupt carkasse, breeds  
wormes that lie gnawing at it in the  
grauē. The forbidden and raw fruits of  
sinne, are those which breed chest-  
wormes in the Conscience. The cor-  
ruptions of the soule, and dead workes,  
are those that breed this living worme;  
take heed therefore of meddling with  
these fruits that will breed this worme,  
and

*Ps ex crudi-  
sate febres  
nascuntur, et  
vermes quā-  
do quis cibū  
sumit intem-  
perantur, ita  
si quis pecca-  
ta peccatis  
accumulet,  
nec decoquat  
ea penitentia,  
sed misceat  
peccata pec-  
catis, crudi-  
tatem cōtra-  
hat veterum  
& recentium*

and get thy Conscience purged from dead workes, get this worme killed with the soonest, for if thou lettest it live till thou die, it will never die at all, and will put thee to those exquisite torments, from which to bee freed thou wouldest willingly suffer ten thousand of the most cruell deaths that the wit of man were able to invent.

As then I say thou fearest this *worme* of Hell, so get a good conscience. Drink down every morning an hearty draught of Christs blood, which may make this worme burst. And when once this worme is burst and voyded, and the conscience wel purged by Christs blood, take heed ever after of eating those raw fruits that will breed new wormes. Lead so holy, so vpright, and so conscionable a life, that thou mayest not by thy fresh finnes clog thy Conscience with fresh guilt. Get thy Conscience purged by Christs blood, and thy conversation framed by Gods Word. *Thy wordes were found by mee, and I did eat them. Jer. 15.*

16.

*delictorum,  
igne adure-  
tur propria,  
& vernibus  
consumetur.  
Ignis est quē  
generat mor-  
talia delicto-  
rum, vermis  
est eo quod  
irrationabi-  
lia animi  
peccata men-  
tem pungūt,  
& viscera  
exedant, ver-  
mes ex vno-  
quoque nas-  
cuntur tan-  
quā ex cor-  
pore peccato-  
ris, hic ver-  
mis non mo-  
rietur, &c.  
Amb. l. 7. in  
Luk. c. 14.*

16. Doe thou so, eate no more the vn-wholesome and worme-breeding fruits of sinne; but *drinke* Christs blood, and *eate* Gods word, and they both shall purifie and scour thy Conscience from all such sluffe, as may breed and feed the Hell-worme of an evill Conscience.

## CHAP. XVI.

*The portion and respect that a good Conscience findes in the world.*

**A**Nd thus haue wee hitherto scene *Pauls Protestation*. The second point followes, namely, *Ananias* his insolent and impetuous *Iniunction*. *Verse 2. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.*

*Paul* had begunne his defence in the former verse, and that by authority and speciall command, as appeares in the former chapter, at the 30. verse. But hee had no sooner begun, but hee is interrupted.

interrupted and cut off, and hath not only his mouth stopt, but stopt with *Ananias* fills, *Hee comminded to smite him on the mouth* Out of which carryage and violence of his, we may observe diuerse things. First learne;

Doct. 1.

What is the *Reward and portion of a good Conscience from the world*. It is the portion of a good Conscience full oft to be smitten, either on the mouth, or with the mouth. Blowes either with the fist, or with the tongue. *To bee smitten* one way or other, is full often the lot of a good Conscience. *Smite him on the mouth*, sayes *Ananias*. But let vs a little expostulate the matter with *Ananias*. *Smite him on the mouth?* But yet as *Pilate* speakes in *Christs* case; *But what euill hath hee done?* or what euill hath he spoken? *Smite him on the mouth?* But as our Saviour answers, *Iohn 18. 23.* *If hee haue spoken euill, take witnesse of the euill, and proceed legally and formally: If he haue spoken well, or no manner of euill, Why commandest thou him to be smitten?* What

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hath

16. Doe thou so, eate no more the vn-wholesome and worme-breeding fruits of sinne; but *drinke* Christs blood, and *eate* Gods word, and they both shall purifie and scoure thy Conscience from all such stiffe, as may breed and feed the Hell-worme of an evill Conscience.

## CHAP. XVI.

*The portion and respect that a good Conscience findes in the world.*

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hath

hath hee spoken any treason against *Cæsar*, or the Romane government? If he haue, then as the towne-Clerke of *Ephesus* speakes, *Act. 19. 38. The law is open, and there are Deputies*, let them accuse him, and bring him to his answer. It is a base vsage of any ingenuous person, to be smitten on the mouth in a Court of Iustice, a dishonourable vsage of a Romane. Surely it should seeme by such base and bitter vsage, that *Paul* hath some way or other fowly forgotten and over-shot himselfe, that *Ananias* his spirit is thus embittered and provoked against him. What hath *Paul* given him any exasperating & disgracefull termes, hath he given him any open and personall girds, before the whole Councell? No, no: No such matter at all. Why what then is the matter that *Paul* must be thus basely and thus despitefully vsed? Will ye know the cause? *Men and brethren I haue liued in all good Conscience. Lo here is the quarrell.* He hath made a profession of a good Conscience, and for his good



good Conscience sake are *Ananias* fitts about his cares. There is nothing to mads men of wicked Conciences, as the profession and practice of a good Conscience doth. The very name and mention of a good Conscience makes *Ananias* halte mad, and like one besides himselfe, hee fals not onely to fowle wordes, but to blowes also, and *Paul* must haue on the mouth for his good Conscience sake.

*Paul* might haue blasphemed the blessed name of Christ, and rayled vpon the odious Sect of the Nazarens, he might haue beene a drunkard, an adulterer, or a murtherer, & none of all these things would haue stirred *Ananias* his blood, for none of all these should *Paul* haue beene smitten; but let him but once speake or treat of, or any way meddle with good Conscience, and *Ananias* his blood is presently vp, hee cannot hold his hands, but *Paul* must haue on the mouth, there is no remedy. So odious a thing is good Conscience and the

profession of it, to wicked men. Therefore is that which a good Conscience must expect, even *Ananias* his dole, fists, blowes, smiting, hard and iniurious measure, from the world.

This is no new thing. It was our Saviours case before it was *Pauls*, *Iohn* 18. 22. *And when hee had thus spoken, one of the officers which stood by stroke Iesus with the palme of his hand, &c. Luk. 22. 63. 64. And the men that held Iesus, mocked him, and smote him, And when they had blindfolded him, they stroke him on the face. Hee felt the waight of their fists for the same quarrell that Paul did. So it was foreprophecyed of him, Isa. 50. 6. I gave my backe to the smiters, and my cheeks to them that plucked off the haire. It was the kindnesse that Zidkiah could afford Micaiah, 1 King. 22. 24. He went neere and smote Micaiah on the cheeke, and it was the thanks the Prophet was like to haue for the discharge of a good Conscience. 2 Chron. 25. 16. Forbeare, why shouldest thou bee smitten? It is that of which *Iob* complained*

ned so long since, *Iob 16. 10. Mine enemy sharpeneth his eyes upon me, They haue gaped upon me with the mouth, they haue smitten me upon the cheek reprobachfully.*

The same portion did the Prophet *Jeremy* meet withall, *Ier. 20. 2. Then Pashur smote Ieremiah the Prophet.* What was the quarrell? That in the former verse, *Hee heard that Ieremiah had prophesied these things.* Only for discharging his conscience, for the conscionable dispensation of Gods truth. And as sometime they smote him on the mouth, so sometime they smote him with the mouth. *Ier. 18. 18. Come let vs devise devices against Ieremiah, come let vs smite him with the tongue, and let vs not giue heed to any of his wordes.* And why would they smite him with the tongue? Onely for his Conscience, and fidelity in his Ministrie.

There is mention made of two false Prophets, against whom an heavy iudgement is threatned. *Ier. 29. 21. 23. Ahab, and Zedekiah, two base scandalous debauched persons, who committed villany*

in Israel, and committed adultery with their neighbours wives. The Prophet *Jeremy* hee out of Conscience fulfille his Ministry, and see how light fingerd *Pashur* is, hee hath fists for *Jeremies* face, and stocks for his heeles; but in the mean time *Ahab* and *Zedekiah* they may whore, and play the villaines; and they feele not the waight of his little finger. If his fingers mult needs bee walking, there is worke for them, there hee may strike, and stock with credit. But there is no such zeale against them. No such dealing with them. *Zedekiah* and *Ahab* may bee in good tearmes of grace with *Pashur*, whilst *Jeremiah* must haue on the face, and lie by the heeles. So well can wicked men brooke villany, and any wretched courtes better then they can a good Conscience: *Pashur* can better endure an adulterous whoremaster, then an honest Conscionable Propher. Villains may walk at liberty, whilst a good Conscience shall sit in the stocks. Here then is the portion a good Conscience, may

may looke for from the world. The better Conscience, the harder measure. *For which of my good workes doe yee stone mee,* saith our Saviour, *loh. 10 32.* A strange recompence for good workes, and yet oft-times the best recompence, and reward that the world can afford good workes, and a good Conscience, stones and strokes. And if so be that feare of law, and happy government binde their handes, yet then will they bee smiting with the tongue: and if the law keepe them in awe for smiting on the mouth, yet then will they doe what they dare, they will smite with the mouth.

A faire item to all that meane to undertake the profession, and courses of good Conscience. Doe as many doe in case of marriage, before they affect the person, they first consider how they like the portion. So here, before thou meddle with good Conscience, thinke with thy selfe what is her portion, and if thou like not that, it is but a folly to thinke of a good Conscience. Doe as our Saviour

*Vse I.*

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advises

advise, *Luk 14.28.* Sit downe first and count the cost, and whether thou be able to endure that cost or no. *Ananias* hath a fierce spirit, and a fowle heauie fist, *Pashur* is a club-fisted fellow, and the spitting adders of the world will smite their sling deepe. Suppose a good Conscience may speed better, as having the protection of Christian government, yet this it must reckon vpon, and it must account of the hardest. Therefore thinke beforehand before you meddle with it, how you can beare the fists and blowes of smiters, if ever you should come vnder them.

I may say here as our Saviour did to the sonnes of *Zebedeus*, *Math. 20.20.21.* 22. *Yeeknow not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to bee baptized with the baptisme that I am baptized with?* Many say they desire to enter the courses of good Conscience, but doe not well know nor well weigh what they desire. Consider with your selues; Are yee able to drinke  
of

of the cup that a good Conscience shall drinke of? Can ye be baptised with the baptisme that a good Conscience must be baptised with? Can ye endure the smart of *Ananias* blowes? Can ye beare the loade of *Pashars* club-fist? Thinke vpon this atorehand, and weigh it well, this is that you must make account off, that will set vpon the courles of a good Conscience.

Is this the portion of a good Conscience, see then, what a great measure of Christian resolution they shall neede to haue, that take the profession of it vpon them. Be shod with the shoes of the preparation of the Gospell. *Ephes. 6. 15.* Growe marveilous resolute, to harden thy selfe, and to harden thy face against all enemies fists, and blowes whatsoeuer, that though *Ananias* should dash thee on the face, yet he might not dash thee, and thy good Conscience out of Countenance. Thus did our Saviour. *Isa. 50. 6.* *I gaue my back to the smiters, and my cheeks to them that plucked off the hayre, I hid not my*

Use 2.

my face from shame, and spitting. But howe was he ever able to endure all this? See *vers. 7. I have set my face like a flint, and I know that I shall not be ashamed.* So must thou doe that meanell to keepe a good Conscience. Get a face, and a forehead of flint, that enemies may as soone crack a flint with their knuckles, as by their violence and iniuries drive thee from a good Conscience. Get an *Ezekiels* face. *Ezek. 3. 9. Make thy forehead as an Adamant, harder then a flint. Steele, and flint thy face with all heroicall resolution.* A face of flesh will never endure, but a face of flint will holde *Ananias* fists tacked, let him strike while he will, he shall sooner batter a flint with his fist, then stirre a resolved Conscience out of its station.

*Quest.*

But belecue me, these be hard things to vndergoe, who will be able to abide such hard measure, how therefore may one growe to such resolution, to abide the worlds fists, and the smart of their smiting.

1. Consi-



## Good Conscience.

283

Ans<sup>r</sup>.

1. Consider that Conscience hath fists as well as *Ananias*. 1 Sam. 24. 5. and 2 Sam. 24. 10. *Dauids heart smote him*. And what are *Ananias* his blowes on the face, to the blowes of Conscience at the heart? One blowe on the heart, or with the heart is more painefull then an hundred on the face, and as *Rehoboam* speaks of himselfe. 1 King. 12. 10. so Consciences little finger is thicker, heavier, and more intollerable then both *Ananias* his hands, and loynes. Now then here is the case. If *Paul* will stand to his Conscience, then *Ananias* his fists will be about his cares. If *Paul* doe forsake or flurwe good Conscience for feare, or for the favour of *Ananias*, then will Consciences fists be about his heart. Now then if no remedie but a man must haue blowes, it is good wisdom to chuse the lightest fist, and the softer hand, and to take the blowe vpon that part that is best able to beare it with most ease. The face is better able to abide blows then the heart, and *Ananias* his blows are but fillips to the clubbing

bing blowes of Conscience. We would scarce iudge him a wise man, that to avoyde a cusse on the care, would put himselfe vnder the danger of a blowe with a club. Here is that then that may make vs to compose our selues to patience, and to growe to an hardines, and a Christian resolution. Better ten blowes on the face, then one on the heart. Better an hundred from *Ananias*, then one from Conscience, that will lay on loades; let the world smite, yet mine heart smites not, yea, that stroakes and comforts, whilest the world strikes and threatens. Therefore being smitten in case of conscience, rather then giue out, doe as our Saviour bids in another case. *Mat. 5. 39* *Whosoever shall smite thee on the right cheeke, turne to him the other also.*

2. Consider that in the next Verse, *God shall smite thee.* God hath smiting fists as well as *Ananias*. Let him smite, but yet there will come a time that God shall smite him: God will call smiters to a reckoning.

3. Consi-

3. Consider that of *Dauid*. *Psal.* 3. 7. *Thou hast smitten all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.* God will not onely smite the enemies of his people, but will smite them with disgrace, as it is a matter of vile disgrace to haue a boxe on the cheeke, and he will giue them such a *dust* on the mouth as shall dash out their very teeth; he will lay heavy and disgracefull iudgements vpon them, as he did vpon *Absolom*, of whom *Dauid* speakes.

May it ever be thy lot to see good Conscience vnder the fists of smiters, be not discouraged, start not, stumble not at it. Be not readie to inferre; It is in vaine to cleanse a mans conscience, and wash his handes in innocency. But consider, that this hath beene ever the worlds madnes, and the auncient lot of a good Conscience, either to be smitten with aduersaries handes, or varlets tongues.

*Vse 3.*

## CHAP. XVII.

*The impetuous iniustice, and malice of the  
adversaries of a good Conscience.*

**A**S we have seene the entertainment  
a good Conscience meets withall  
in the world, so we may here fur-  
ther see the inordinate violences that  
the enemies and haters of good Consci-  
ence are carried with. Therefore out of  
this intolerant Iniunction of *Ananias*, we  
may in the second place obserue:

*Doct. 2.*

*Non est cru-  
delior morte  
terra in ira,  
quam Eccle-  
sia sanguina-  
ria & hypo-  
critarum:*

*Nam in poli-  
tica ira est  
aliquid hu-  
mani reli-  
quum. Nullus  
tum immanis  
latro ad sup-  
plicium tra-*

*The heady violence, and impetuous ini-  
stice of the adversaries of good Conscience.  
Smite him on the mouth.* A man would not  
imagine that hatred, and malice against  
goodnes, should so transport a man, as  
to make him runne into so much, so o-  
pen, so grosse Iniustice. Do but examine  
the fact, and you shall see a strange deale  
of iniustice therein.

1. *Who is he that bids smite?* The high  
Priest. He had a better Canon to liue by.  
*Mal. 2.6. He walked with me in peace and e-  
quitie.*

quitie. So *Leui* walked, and so should Gods Priest waike also. And that Canon of *Paul* for the Ministry of the Gospell, held no lesse good for the Ministry of the Law, That he should not be soone angry, no striker. Tit. 1. 7. How haps it then that the high Priest is thus light fingered. *Smite him on the mouth?* Oh! shame that such a word should come out of a Priestis, especially the high Priestis mouth.

2. *Whom must he smitten?* *Paul* an Innocent. Fowle iniustice. Questionles if *Paul* had offred such measure but to *Ananias* his dog, to haue smitten him for nothing, but out of meere spight, *Ananias* would haue iudged him a dogged fellow. And will *Ananias* vse an innocent person as he would be loth a man should vse his dog?

3. *Where must this blow be giuen?* In open Court, where they were all Conuened to doe iustice. Still the worse. If he had commanded him to haue bin smitten in his private parlour, it had bene vniustifiable, but to smite him in open Court,

*pitur, quam  
aliqua com-  
miseratione  
tanguntur  
homines: Sed  
cum falsa il-  
la, et sangui-  
naria ecclesia  
in filiu vera  
ecclesia inci-  
derit, non sa-  
tis ei est effu-  
disse sangui-  
nem, etiam  
maledicere, ex-  
ecratur, de-  
voret, & in-  
iustum ca-  
daver seruit  
Itaque irasce-  
re ecclesia,  
& furor  
phariseus  
est furor  
plane diabo-  
licus. Lusher  
in Gen. cap. 4.*

Court, and to doe iniustice in the place of Iustice, this is deepe iniustice. The place he sate in, the grautie of his person, Gods high Priest, the solemnitie of the administration of iustice, all these might haue manacled his handes, and haue a little tempered, and bridled his spirit. A fowle indignitie for the *Iudge of Israel to be smitten on the cheeke.* Mic. 5. 1. As fowle an iniquitie for a Iudge of *Israel to smite on the mouth wrongfully, and in an open Court of Iustice.* What an indecent thing for a Iudge to goe to cuffes on the Bench? What an intemperate, and a vindictive spirit argues it? But what is the Indecency to the Iniustice? And what Iniustice to that which is done vpon the Bench? Of all wormewood that is the most bitter, into which Iustice is turned.

4. *For what is the blow giuen?* For a good Conscience. What? And hath Gods high Priest no more Conscience then so? His place teaches him to be a protectour, defender, and an encourager  
of

of good Conscience, His whole office is matter of Conscience, and will he that should teach, maintaine, and encourage good Conscience, will he smite men for good Conscience. What is this, but *Isa.* 58. 4. *To smite with the fist of wickednes?*

5 *When is the blow given?* When he is beginning to plead his own innocency, and to speake in his owne defence. More Iniustice yet. Did not *Nicodemus* speake reason. *Ioh. 7. 51. Dost thou law iudge any man before it heare him.* Nay, if *Ananias* haue no regard to Gods law, as it seemes he hath but a little, that will smite a man for good Conscience, yet what will he say to *Cesars* law? *Act. 18. 25. Is it lawfull for you to scourge, and so to smite, a man that is a Roman and vnder no condemnation, and vnheard?* To iudge and condemne a man vnheard, is deepe Iniustice, but farre deeper to punish, and execute him. Will he hang a man, and then try him? Loe here indeede a right vnrighteous Iudge, that feares neither God, nor man, that regards neither Gods law, nor *Cesars*.

To haue done by *Paul* as *Gallio* did. *Act.* 18. 14. 16. When *Paul* was about to open his mouth, to drive him and the rest from the Iudgement-sear, this had beene iniustice, but when *Paul* opens his mouth to speake for himselfe, for *Ananias* to stop his mouth, and to stop it with his fists, to stop his mouth, & smite him on the mouth both, when he was to speake in his owne defence, what greater depth of Iniustice can we imagine? An hundred to one but *Ananias* was one of the Sanhedrim, which at that time when the officers not having apprehended Christ, fell a cursing the people. *Iob.* 7. 49. *This people that knows not the law is cursed.* Vpon which speech *Nicodemus* seemes to meet kindly with them. *V.* 51. *Doth our law iudge any man before it heare, and know what he doth?* As if he had said, Doe you glory in the knowledge of the law, and are they cursed that know not the law, what then are they that knowing the law, goe directly against it? Are the people, *Ananias*, cursed that know  
not



not the law, what art thou thy selfe then who knowest both Gods law and *Cesars*, & yet through malice against *Paul*, sinnest against both? Vniust and malicious proceedings, God wil not let them haue the honour so much as of the colour of formalitie, and legalitie in their courses. But they shall so be carried, that the madnes and malice of them, may lye manifestly open to the view of all the world.

6. By what authoritie is the blow giuen? *Ananias* commanded them. Yea, but *Mal. 2. 7.* The priests lips should preserve knowledge, and they should seeke the law at his mouth. And should they that should seeke the law at his mouth, against all law at his command, smite men on the mouth? It was too much that *Gallia* did, and the holy Ghost leaues a deepe disgrace vpon him for it. *Act. 18. 17.* that he would suffer others to smite *Sosthenes*, and not to care for it. It was too much that *Ahab* suffers *Zidkiah* to smite *Micajah*, and to breake the Kings peace in

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the Kings presence, he should haue condemned him at least to loose his hand, for striking before the King. But here is a worse matter, he not onely suffers it, but commands it to be done. *Ananias* commanded to smite. Vniustice suffered by authoritie is too much, but vniustice commanded by authoritie, that is farre worse.

*Vse 1.*

It shewes the truth of *Pauls* phrase. *2 Thess. 3. 2. Vnreasonable men, or absurde men.* Malice against the truth, and the Gospell, so hurries aduersaries, that it transports them beyond all bounds of common equitie, common honestie, the gravitie of their persons, and places, so as neither law of God, nor law of man can restrain their violence, and impetuousnes. No boundes can keepe a malicious spirit within compasse. It makes men forget common civilitie, & carries men beyond all *Decorum*, even that *Decorum* their place, & office calls for. *Bonner* cannot content himselfe to iudge, and condemne Gods servants to the fire, it  
sa-

satisfies him not to be their Iudge, but he must be taking the Beadles, or the Hangmans office out of his hand to, and he must be whipping them with his owne handes; And malicious *Story* forgetting the gravitie of his Doctourship, must be throwing Fagots at the faces of the Martyres, when bound to the Stake to be burned. What is to be *absurde*, and *unreasonable*, if this be not? Murtherers, and bloody cut-throates shall find more legall and tormall proceedings at their handes, then the maintainers of the Gospel, and Gods truth shall doe at their tribunals. To be sure *Barabbas* shall find more favour, and lesse hatred then *Christ*.

Iudge by this what may be lookt for, if ever the Romish *Ananias* should get head amongst vs againe. *Ananias* his spirit liues still in that chayre of pestilence. If ever therefore we should come vnder his fingers, looke neither for law nor reason, honestie, nor equitie, looke for nothing but the weight of his *sins*.

*Vse 2.*

Doct. 3.

Thus haue we seene enemies impetuousnes in this point, and we may yet see it a little more in the next. Therefore further in the third place obserue.

*Ananias* commandes to smite *Paul*. A false Priest to smite a true Apostle. Never doe Gods faithfull servants suffer harder measure then from such. Who smites *Micaiah*, but that counterfeite Enthusiast *Zidkiah*? 1 King. 22. Well might he come in with his hornes. They were emble-maticall, and better signes of the malice of his heart, then of the truth of his Prophecie. There be no such horned beasts that push so dangerously against Gods true Prophets, as Satans false Prophets are. *Ier.* 20. *Ieremie* is buffeted, & stocked, and who is the deed doer? *Pashur* the Priest. See *Ier.* 26. 8. 11. 16. The Prophet findes more reason and sayre dealing from the Princes, and the people, then from the Priests, and the Prophets. These were fiercely bent against him, and nothing would quench the Wolves thirst, but the Prophets blood. *Pilate* can finde

finde no fault in Christ, yea seeke to deliver him, *but the chiefe Priests, and the Elders perswaded the multitude that they should aske Barabbas, and destroy Iesus.* Matth. 27. 20. How woefull a case was it, that more Iustice and equitie should be in an heathen *Pilate*, then in the Priests? How well would it haue become them to haue sticked, and stood for Christ, if *Pilate* had sought his life, rather then that an heathen should plead for him, whilest those that glory that they are the Priests of God, should seeke the murther of Gods sonne. What a pitifull case that *Pilate* should be the Iew, and the Priests the Heathens? Therefore is *Paules* Preface in his answer before *Agrippa* worth the noting. *Act. 26. 2. I thinke my selfe happie King Agrippa, because I shall answer for my selfe this day before thee.* Why, what was *Agrippa*? Hee was an Heathen man. Why then should he thinke himselfe happie to answer before him? Had he not beene happier if he might haue answered the matter be-

fore the high Priest? No; For *Agrippa* giues him liberty to speake for himselfe, *Act. 26. 1.* Then sayd *Agrippa* to *Paul*, Thou art permitted to speake for thy selfe. But *Ananias* the high Priest layes him on the mouth when having leaue he be- ginnes to speake for himselfe. There is more hope of reason, and sayre proce- ding from heathen *Agrippa*, then from *Ananias*. There be no such virulent, and violent enemies against Gods truth and servants, as are degenerate, and counter- feit friends, and amongst those still they be the bitterest, whom it behooved to be the best. The bitterest enemies against the Church, are those within her owne bowells.

Doct. 4.

*Ananias* was an vsurper of the office of the Priesthood, and marke how hee carries himselfe in the place. Hee com- mands *Paul* to be smitten. Vsurers com- monly are limiters, and vsurpation is vsually attended with violence. Such as the entrance, such the administration. We see it true in *Abimelech*, and *Athaliah*.  
 That



That as it is sayd of Pope *Boniface* the eighth, that he *entred like a fox, raigned like a lion, &c.* So was it with *Ananias*, hee had a foxes entrance, hee came not to the Priesthood by an hereditary succession, but as the fashion then was, by simony, bribery, and flattery, and now see how hee raignes like a Lion, and commands *Paul* to be smitten on the mouth. An ill entrance into any place of office in Church, or Common-wealth, cannot promise any good in the administration thereof.

See what wofull times here were, what bitternesse, what madnesse against a good Conscience. And these were the times that did a little fore-run the farall and fearefull ruine and desolation of *Ierusalem*, and the Nation of the Iewes. *Ananias* his deadly hatred of goodnesse, and a good Conscience was a bud of the fig-tree that the particular iudgement of *Ierusalem* was even at the doores. When the rod is blossomed, and pride hath budded, and violence, specially against good conscience

*Integritas  
præsidensium  
est salus sub-  
ditorum, prin-  
cipatus autē  
quem ambi-  
tus occupa-  
rit, etiam si  
moribus, at-  
que a fribus  
non offendit  
ipsum tamen  
suis fuit  
periculosus  
exemplo: Et  
difficile est  
ut bono pera-  
guntur exitu  
quam malo  
suis indita  
ut principio  
ex Decret.*

*Doct. 5.*

*Odium in  
veris ut pro-  
fessoris tan-  
quam sub-  
versores,  
omnia reba  
O odium in  
has. Bed.  
hist. gene.  
Angl. l. 1. c.  
14.*

Science is risen up into a rod of wickednesse, then may it be truly sayd, *Behold the day, behold it is come, The time is come, the day drawes neere. Ezech. 7. 10. 11. 12.* By Bede describing the ancient destruction of this kingdome of *Brittaine*, this is made a fore-runner thereof, *The hatred of the professors of the truth as of subverters, all the spite and hate was against them.* Our Saviour tels his Disciples, *Luk. 21. 11.* of fearefull sights and great signes that should be from heaven, before the destruction of Ierusalem. And so there was a fearefull Comet, and many other prodigious things before the same. Now if the Iewes had had hearts to have considered it, this cordiall malignity on every hand against good Conscience was as sad a Prognosticator of their approaching ruine, as any blasing starre, or terrible fight whatsoever. It is an ill presage of a Nation going down, when once good Conscience is sifted downe.

## CHAP. XVIII.

*The severity of Gods iustice vpon the enemies of good Conscience, and the vsuall equity of Gods administration in his executions of iustice.*

**T**Hus haue wee seene *Paul* fisted, and layd on the mouth. How doth *Paul* now take this blow at *Ananias* hands? He smites not againe, nor offers to repell one violence with another, hee had learned of *Christ* rather to haue turned his other cheek to him. But yet though hee smite him not with the fist, yet hee smites with a checke and a iust reproofe for his violence. And so may a man smite without transgression, and without revenge. *Psalm. 141. 5. Let the righteous smite me, it shall not breake mine head.* So may a man smite, and yet be a righteous man. These blowes are not to breake heads, as *Ananias* his blowes are, but these are to breake hard hearts. Thus *Paul* smites without transgression  
of

of the bounds of meekenesse, and patience. And so wee are now come to the third maine point in the text, *Pauls zealous answer, and contestation.*

Verse 3. *Then sayd Paul vnto him, God shall smite thee thou whited wall.*

The contestation is contained in the whole verse. And in this contestation wee haue a denuntiation of iudgement, and that happily by a Prophetical & an Apostolicall spirit, prophecying to him what should befall him; not an imprecation out of a private spirit stirred with a desire of revenge. *God shall, or will smite*, not I pray God smite, or I hope to see the day when God shall smite, but *God shall smite*. As if hee had sayd, well *Ananias* thou hast smitten mee, heare now what thy doome from God is, I am sent to thee with heavy tydings, God will call thee to a reckoning for this blow, and Gods hand is over thine head to pay thee in thine own kinde. So then from the whole learne thus much.

Doct.

*Christian patience though it binde a mans hands*

hands, yet doth it not alwayes binde a mans tongue. Though it lay a law vpon a man to forbear violence, yet layes it not a law vpon him alwayes to enioyne him silence. Though a man in *Pauls* case may not strike, yet hee may speake. Though religion pinion a mans armes from striking, yet doth it not sow and seale vpon a mans lips from speaking. *Ananias* hath smitten *Paul* on the face, and if please him to haue another blow hee will not resist him, hee hath his other cheeke ready for him, if his fingers itch to be doing, but yet for all this, though *Paul* holds his hands, he doth not hold his peace. Indeed Christs precept is well knowne, *Matth. 5. 39. Turne the other cheeke also*, but yet for all that see what his practice was when hee was smitten, *Ioh. 18. 23. Iesus answered him, if I haue spoken euill beare witnesse of the euill, but if well why smitest thou me?* And yet his precept and practice doe not interferre, nor crosse shinnes. For though by his precept he forbids vs to retaliate, or recompense

compense iniurie with iniury, out of the heat of a vindictive spirit: yet by his practice hee warrants vs in cases of iniury to make a manifestation both of our owne innocency, & others iniustice. Religion bindes no man to be a traytor to his owne innocency, and the iustice of his cause, and by silence to abet others iniustice. With a good Conscience may a man speake, so long as hee speakes as *Paul* did before *Festus*, *Act. 26. 25.* *The wordes of truth and sobernesse.* So a man answer truely, soberly without tackses of gall, and impatient touches of revenge. Christ and religion say to a man convicted, and iniuriously proceeded against, as *Agrippa* did to *Paul*, *Act. 26. 1.* *Thou art permitted to speake for thy self.* This in generall, more particularly, in this *Denunciation*, Consider the iudgement denounced, that is this, *God shall smite thee.* From which we may observe two things. First:

*Doct. 1.*

*See Gods iudgements, and the severity of his iustice against the enemies of a good Con-*

*Conscience, and his faithfull servants. Ananias smites Paul, and for his good Conscience, and what gets hee by it? God will smite him, and giue him as good as hee brings. God will smite smiters. Ananias smites Paul, and God will smite Ananias; yea, and God did smite Ananias, for he was afterwards slaine by Manaimus, one of the Captaines of the Iewes.*

It is a dangerous thing, not to smite when God commandes. *1 King. 20. 35. 36.* He that would not smite a Prophet when God commanded, was smitten with an heauy iudgement. It is no lesse dangerous to smite when God forbids smiting. God hath an heauy hand for those that are so light singred, and hee will giue them blow for blow that will be smiting his for a good Conscience.

*Touch not mine annoynted, nor doe my Prophets no harme, Psal. 105. 15.* He that touches thē, touches the apple of Gods eye, *Zach. 2. 8.* So he that smites them, smites the apple of his eye. The eye is a tender place, and sensible of a little blow.  
God

God will not take a blow on the eye, nor bear a blow on his face at the hands of the proudest enemies of them all. And though we must turne the other cheeke rather then smite againe, yet the Lord to whom vengeance belongs will take no blowes at their hands, but if they will be smiting they shall be sure to heare of him to their cost.

*You finde Exod. 2. 11. an Egyptian smiting an Israelite. It becomes none better then Egyptians to be smiting Israelites. Moses spies an Egyptian smiting of an Hebrew. What gets the Egyptian in the end? See vers. 12. God stirs vp the spirit of Moses to smite him, and to slay him. Thus will God teach Egyptians to bee meddling. Pasbur smites Jeremy, Jer. 20. 2, What got he by it? The heavy stroke of Gods hand vp-on him selfe, and all his friends, verse 3. 4. 5. 6. Herod was a smiter too, Act. 12. 1. 2. He stretcheth forth his hands to vex certaine of the Church, and he killed James the brother of Iohn with the sword. And what be-*



became of him in the end? See vers. 23. *The Angell of the Lord smote him, and he was eaten up of wormes, and he gaue up the Ghost.* It is sayd of *Ionas* his gourd that a worme smote it, and it withered, *Ion.* 4. That was much that a worme should so soon smite the gourd. But when men will bee smiting Gods people, and his Prophets for a good Conscience, and when *Herod* will be so busie as to smite Apostles, God can send not onely an Angell one of his most glorious creatures, but even a base worme, even one of the weakest creatures to smite *Herod*, and eate him both. *Ieroboam* stretches forth his arme against the Prophet *1. King.* 13. and his arme withers, he doth but threaten to smite, and God smites him. How much more when *Herod* stretches forth his hands to vex the Church, and to smite Gods Ministers, will God not onely wither them, but smite him as *Samson* smote the Philistims, *hippe and thigh*, and makethem a rotten, and a stinking spectacle to all malicious smiters

to the worldes end.

Thus is that true which the Prophet implies in that speech, *Esa. 27. 6. Hath hee smitten him as hee smote his smiter?* Mark then Gods dealing he vses to smite smiters.

Neither is this true onely of smiters with the fist, and with the sword, but it is also true of those *smiters, Ierem. 18. 18. Come, and let vs smite him with the tongue.* Even such smiters will God smite also, as wee may see there, *verse 21. 22. 23.* Thus God met with *Nabal. David* lends for reliefe to him vpon his festivall day, and hee in stead of an almes fallcs a ray-ring on him, and calles him in effect a roague, a vagabond, and a run-away. Thus hee smote *David* with his tongue. What followes? See *vers. 38. And it came to passe about ten dayes after, that the Lord smote Nabal.* And how smote hee him? *That he died. So Zach. 14. 12. Their tongue shall consume away in their mouth.* What might the reason be of that iudgement? Because happely many that cannor, or dare

dare not fight with their hands, for feare of the law, yet fight against Gods Ministers and his servants, with their tongues. Well God hath a plague to smite such smiters. Though they smite but with the tongue, yet God will smite them, and give them their portion with the rest of the adversaries of the Church. And if God will not spare such smiters, how much lesse will hee spare such as smite with the sword?

Terror to all smiters, either with hand or tongue. Smite on, goe on in your malicious courses, doe so, but yet know that there is a smiter in heaven that will meet with you. *Had Zimri peace who slew his Master?* So said Jezebel to Iehu, and so may it bee sayd in this case. Search the Scriptures, search the Histories of the Church; Had ever any smiter peace which lifted vp either hand, or tongue against any of the Lords people? Did smiters ever scape scot-free? Had they any cause to bragge in the end? Had they ever any cause to bragge of the last

Use 1.

blow? Did *Herod* prosper that smote *James* with the sword? Did *Ananias* prosper that smote *Paul*? Did the *Egyptian* prosper that smote the *Hebrew*? Did *Doeg* prosper who was a *tongue-smiter* as well as an *hand-smiter*, *Psal. 52*. Oh consider this you that dare lift vp your hands and tongues against a good Conscience, and be afraid of Gods smiting hand, tremble to meddle in this kinde. Learne to hold your hands & tongues, vnlesse yee long to feele Gods smiting hand. Especially take heede of smiting Gods Ministers in any kinde. *Deut. 33. 11*. *Levi* hath a strange blessing, *Blesse Lord his substance, and accept the worke of of his hands, smite through the loynes of them that rise against him, and of them that hate him, that they rise not againe*. God saw that of all others *Levi* would bee most subiect to the blowes of fists, and tongues, and therefore hee is fenced with a blessing for the nonce, to make smiters feare to meddle with him, or if they will needs meddle, yet to let them  
see

see that it were better to wrong any other Tribe then that, God would smite them, and smite them to the purpose, that shall offer to smite him.

Here is that which may make Gods people comfortably patient, vnder all the wrongs and iniures of smiters in any kinde. Here is that may make them by patience to possesse their soules, and may make them hold their hands, and their tongues from smiting. Smite not thou, God will smite smiters. Indeepe when wee will be smiting, wee prevent Gods smiting, & so they haue the easier blowes by the meanes. For what are our blowes to the Lords? Doe as Christ did, 1 Pet. 2. 23. *Who when he was reviled, reviled not againe, but committed himselfe to him that iudges righteously.* It is best leaving them to the Lords hand. Pray for thy smiters, that God would giue them smiting hearts, that their hearts may smite them for their smiting, pray to God if he see it good they may be so smitten. This is a revenge will stand

*Vse 2.*

with charity. Yet if not, leaue them to God who best knowes how to smite smiters.

*Vse 3.*

It is great comfort against the sore afflictions of Gods Church at this present. The enemies of the Gospell haue smitten Gods Church with a sore blow. Well yet let vs not be out of heart. the time will assuredly come that God will smite these smiters. The time will vndoubtedly come, when God will smite that whited wall, that Romish *Ananias*, that scarlet whore that animates and sets a worke those smiters. It was low with *David* when he fled from *Absalom*, and was glad to receiue reliefe from the children of *Ammon*, 2 *Sam.* 17. 27. But chap. 18. *Ioab* smites *Absalom* with three darts, and *David* returnes in peace, and *Psal.* 3. 7. blesses God for *smiting his enemies upon the cheeke bone*. How did the Egyptians oppress, and smite the poore Israelites, *Exod.* 2. 11. and *Exod.* 5. 14. But at last *Exod.* 12 God smites the land of Egypt, and the first borne, & *Exod.* 15 6.

*dash*

*dasheth in peeces these smiters. See how hard it went with Israel, 1 Sam. 4. 10. 11. And the Philistims fought, and Israel was smitten, & there was a very great slaughter, for there fell of Israel thirty thousand footmen, and the Arke of God was taken. Behold what a terrible blow here was given: The Priests slaine, and the Arke captived, as if God himselfe had been taken prisoner, and yet at last, 1 Sam. 5. 6 God smites these smiters, But the hand of God was heavy upon them, and smote them with Emerods, yea as David sings Psal. 78 66. Hee smote his enemies in the hinder parts, hee put them to a perpetuall reproach. Hee smites them reproachfully. Sometimes he smites enemies on the cheek bone, Psalm. 3. 7. Sometimes hee smites them in the hinder parts, both are disgracefull and reproachfull, but the latter the worse, a disgracefull thing to be scourged and whipt like boyes. Antichristian smiters doe prevayle, and happily may yet much more, and may give yet forer blowes, but yet as in Nebuchad-*

*chadnezars dreame, Dan. 2. 34. 35.* The stone cut out without hands *smote* the Image vpon the feet, and brake them to pieces, so that the iron, brasse, clay, gold, all became like the chaffe of the summer threshing floores; So will Chritt in his good time smite these limiters, so that their place shall be no more found.

Doct. 2.

God shall smite thee. Obserue the mar-  
uelous equity of Gods administration in the  
executions of his iustice. God fits his pu-  
nishments to mens sinnes. Here we see  
the truth of that, *Math. 7. 2.* *With what  
measure yee mete, it shall be measured to you  
again.* If *Ananias* smite *Paul*, God will  
smite *Ananias*. *Smiting* was his sin, *smi-  
ting* shall be his punishment. *Paul* sayes  
not God shall iudge thee, or plague thee,  
but *God shall smite thee*, to teach that  
God doth not only iustice vpon sinners,  
but that there is a *retaliation* in Gods  
iustice, a recompensing with the like.  
That looke as amongst the Iudicials of  
the Iewes there was a law of retaliation,  
*Eye for eye, tooth for tooth, hand for hand,*  
That



That if a man wronged another with the losse of an eye, he was not onely to be punished, but to be punished in the selfe same kinde, to loose an eye himselfe ; so the Lord for the most part followes the same course in dispensation of Iustice. If men *smite*, God will not onely punish, but *smite*.

That looke as it is in the case of obedience, so is it in the case of sinne. When men yeelde obedience to God, he not onely rewardes their obedience with a recompence, but with a recompence of *Retaliation*. 1. ro. 3. 9. Honouring God with the increase of the fruits, is honoured from God with recompence of the increase of the fruites. *Abraham* spares not his seede, therefore God will multiply his seede. *Gen.* 22. 16. 17. It was in *Dauids* heart to build God an house, therefore God will build him an house. 2 *Sam.* 7. 2. 5. 11.

Thus it is also in the case of sinne; this is the rule the Lord proceeds by often in his Iustice, to meeete with wicked  
men

men in their kinde. As with the mercifull he shewes himselfe mercifull, so with the froward he will shew himselfe froward. Plal. 18. 25. 26. And if men will walke contrary vnto him, he will walke contrary vnto them. Levit. 26. And he will crosse them that crosse him. And those that will not heare when he calls, he will not heare when they call. Prov. 1. 24. 28. For the better cleering of this point, we may see the truth of it in divers particulars.

1. Gods punishments are in the same manner. The same manner of sinne, the same manner of punishment. *Ananias* smites *Paul* in a barbarous and a malicious manner, he himselfe was cruelly smitten, and slaine. The sinne of the *Sodomites* was a sinne against nature, their punishment was after the same manner, fire descended from heaven. It is vnnaturall for fire to come downewardes. They sin vnnaturally, fire comes downe vnnaturally. The *Philistims* not onely smite *Israel*, but they doe it with a sightfull

full heart, & mecrely for *Vengeance*. Ezek. 25. 15. Therefore *vers. 17. I will execute great vengeance vpon them with furious rebukes*. Vengeance for vengeance, manner for manner. Such was the late remarkeable Iustice of God vpon that Popish Conventicle in the Citie, many of that crue were fallen from God, and fallen from the truth; the Lord slaughters them by a fall. A fall was their sinne, a fall was their death, there was a fall for a fall.

2. Gods punishments are in the *same kinde*. Looke in what kinde the sinne is, of the same kinde is the punishment. *Sodoms* sinne was in fiery lusts, they were in their sinne set on fire from hell. Their punishment was of the same kinde. God raynes downe fire from heaven vpon them. A fiery sinne, and a fiery punishment. Memorable in this kinde was the Iustice of God vpon that notorious, and fiery persecutour, *Stephen Gardiner*, who would not sit downe to dinner till the newes came from *Oxford* of the fire set

*At* and  
to *Mon.*

to *Ridley*, and *Latimer*, but before his meale was ended, God kindled a fire in his body, which ere long dispatcht him, and made him thrust his tongue blacke out of his mouth. Such was Gods Iustice vpon *Adonibezek*. *Iudg.* 1. 7. in the cutting off his thumbes, and his great toes. *Threescore and ten Kings, hauing their thumbes, and their great toes cut off, gathered their meate under my Table. As I haue done, so God hath requited me; God hath met with me in mine owne kinde, he hath payde me with mine owne coyne.* Thus was Gods Iustice diuers wayes vpon the *Egyptians*. They threw the *Israelites* children into the waters, and stayned the waters with blood, therefore God turnes their waters into blood. To which that place alludes. *Apoc.* 16. 4. 5. 6. *And the third Angell powred out his viall vpon the waters, and fountaines of waters, and they became blood. And I heard the Angell of the waters say, Righteous art thou O Lord &c. because thou hast iudged thus, for they haue shed the blood of Saints and Prophets,*  
and

and thou hast giuen them blood to drinke. Where not onely the Iustice of God, but also the equity thereof is magnified, not onely because God had *iudged*, but because he had *iudged thus*. Againe, the *Egyptians* destroy the males of the children, God meetes with them in their kinde, he smites the first-borne throughout all *Egypt*. The *Egyptians* drowne the *Israelites* Infants in the waters, God payes them in their kinde, he drownes the *Egyptians* in the waters of the red sea, there is *drowning* for *drowning*, and *waters* for *waters*. *Nadab*, and *Abihu*, sinne by fire, and *Levit. 10. 2. there went out fire from the Lord, and deuoured them*.

How many fires hath the Whore of *Babylon* kindled, wherein she hath consumed to ashes the Saints of God, God will plague her with an end, smiting with her sinne. *Apoc. 17. 16. she her selfe shall be burnt with fire; They shall eat her flesh, and burne her with fire. There is fire for fire. Apoc. 9. 12. She there darkens the light of the truth, with the smoake*  
of

*Fumo pereat  
qui fumum  
vendidit.*

of heresie, and superstition; *There arose a smoake out of the pit, as the smoake of a great furnace, and the Sunne and the ayre were darkened by reason of the smoake of the pit: And Apoc. 18. 9. 18. there we finde the smoake of her burning. There is smoake for smoake. God will make her smoake in the end that hath brought such a deale of spirituall smoake into his Church. And as that Emperour sayde, Let him perish with smoake, that solde smoake; so shall she perish with smoake at the last, that hath put out the eyes of so many thousandes with the smoake of heresie and superstition. This was that Iustice of God which the Papists Powder-Martyrs, Catesby, and some others of them were forced to acknowledge, when they who had thought to haue blowne vp the State with Powder, were themselues spoyled with Powder, a sparke of fire flying into it, as they were drying it, and preparing for their defence.*

Such is that Iustice of God threatned.  
*Hab. 2. 15. 16. Woe vnto him that giueth  
his*

his neighbour drinke, that puttest thy bottle to him, and makest him drunken also, that thou mayest looke on their nakednes; Thou art filled with shame for glory, drinke thou also, and let thy foreskinne be uncovered, the cup of the Lordes right hand shall be turned vnto thee, and shamefull spuing shall be on thy glory. A good place for drunkards to thinke vpon, especially such whose glory is their shame, whose glory is to make others drunken. They shall haue cup for cup, nakednes for nakednes, spuing for spuing. As they haue made others spue and vomit, through oppression by drinke, so will God giue them such a draught of the bitter dregs of the cup of his wrath, that shall make them spue their very hearts out, as *Ier. 25. 27. Drinke, and be drunken, and spue and fall, and rise no more, because of the sword which I will send amongst you.* Of this kinde was that Iustice of God vpon *Dauid* himselfe. He killes *Vriah* with the sword, therefore the sword shall not depart from his house; He defiles the wife of *Vriah*,

*Uriah*, therefore his Concubines are defiled by *Abfalom*. This is that Iustice, *Apoc. 13. 10. He that leadeth into Captiuitie, shall goe into Captiuitie; he that killeth with the sword, must be killed with the sword.* It was the most righteous hand of God vpon *Saul*, that he that put Gods Priests to the sword should fall vpon his owne sword; and iust with God that *Elymas* the Sorcerer, that would haue kept the Deputie in spirituall, should himselfe be smitten with bodily blindnes.

3 Gods punishments are oft in the same part, and member of the bodie, wherewith men haue offended. That looke as renowned *Cranmer* dealt with himselfe at his Martyrdome; That hand wherewith he had subscribed to the sixe Articles, that hand he first put in the fire, in an holy reuenge vpon himselfe; even so deales the Lord very often in his Iustice; That which men haue made the instrument of their sinne, God makes the subiect of his Iudgements. *Abfaloms* pride, and his weakenesse lay where



where *Samsons* strength was. *Abfaloms* hayre was *Abfaloms* pride, therefore *Abfaloms* hayre, as it is conceived, was *Abfaloms* halter, and whilest he will needes spare the Barber a labour, he also spares the Hangman a labour. Such was Gods Iustice vpon *Samson* him selfe. He can finde none to be the pleasure of his eyes, as the Prophet speakes of his wife, *Ezek. 24.* but *Philistims*. *Iudg. 14. 1. 2. 3. and Chapt. 16. 1.* and so in the loue of a *Philistim*, *Dalilah*, he abuses his eyes. What is the issue? At last the *Philistims* put out his eyes. God punisht the abuse of his eyes with the losse of his eyes, and those eyes that loued *Philistims*, were pluckt out by *Philistims*.

Memorable in this kinde was Gods iustice vpon that French King *Henry* the second, who in a rage against a Protestant Counsellour, committed him into the handes of one of his Nobles to be imprisoned, and that with these words, That he would see him burned with his owne eyes. But marke the Iustice of God,

Y

within

within a few dayes after, the same Noble man with a Launce put into his handes by the King, did at a Tiltting runne the said King into one of his eyes, whereof he dyed.

Of this kinde was the Iustice of God vpon *Zachary*. Luk. 1. Offending with his tongue in that question, *How can this be*, he is punished with the losse of the vse of his tongue, and speech for a time. The rich gluttons tongue had denyed *Lazarus* a crumme, therefore it is denyed a drop of water. The same glutton had abused his *tongue* in gluttony, and therefore his *tongue* hath a peculiar torment in hell. So those *Zach. 14. 12.* had their *tongues consumed in their mouthes*, like enough as with their handes, so with their tongues they had fought against *Ierusalem*.

Such was Gods Iustice vpon *Ieroboam*, he stretcheth forth his arme against the Prophet, and the Lord withers it. He with his arme threatensto smite, and God smites him in his arme. Like that  
iustice

iustice which was done vpon the Emperour *Aurelianus*, who when he was ready to subscribe, and set his hand to an Edict for the persecution of the Christians, was suddenly cramped in his knuckles, and so hindred from it by the iudgement of God.

*Euseb. lib. 7.  
cap. 29.*

I may not here omit that notable instance of Gods Iustice vpon *Rodolph*, Duke of *Suevia*, he whom the Pope stirred vp against his lawfull Lord and Soueraigne, against his Oath to vsurpe his Crowne, and Empire. This *Rodolph* in his Warres for the Empire, was wounded in the right hand, of which wound he dyed, and at his death acknowledged Gods Iustice in these words; You see, sayth he to his friends, here my right hand wounded, with this right hand I sware to my Lord *Henry* the Emperour. But the commaund of the Pope hath brought me to this, that laying aside the respect of mine Oath, I should vsurpe an honour not due to me. But what is now come of it? In that hand which hath violat-

*Videris manum dexteram meam de vulnere sauciam. Hac ego iuravi Domino meo Henrico vt non nocerem nec insidiarer gloria eius. Sed insilio Apostolica,*

Pontificum  
aque peristome  
ad addux-  
it, ut mira-  
menti trans-  
gressor hanc  
rem mihi su-  
debitum v-  
surparem.

Quis igitur  
finis nos ex-  
cepit, vide-  
ris quia in  
manu videri  
iuramenta  
violanti mor-  
tale hoc vul-  
nus accepi,  
Etc. Morn.  
Myth. Iniq.  
p. 256.

*ted mine Oath, I am wounded to death.* And so with anguish of heart he ended his dayes. An example so much the rather to be marked, that men may see how God blesses the Popes blessinges, and his dispensations with Oathes, especially when they are giuen to arme men to rebellion against their lawfull Soveraignes.

4. The equitie of Gods Iustice appears in that. *Prov. 26. 27. Who so diggeth a pit shall fall therein, and he that rolles a stone, it will returne upon him.* Such was Gods Iustice vpon *Haman*, he made a gallowes for his owne necke. Hitherto we may referre that Iustice of God, when God turnes mens beloved sinnes into their punishments. Whoredome was the Levites Concubines sinne. *Judg. 19. 2.* and Whoredome was her death. *vers 26.* The Lord *Deut. 28. 27.* threatens the *botch of Egypt*, and howe frequently is the sinne of vncleanenesse smitten with the *French botch*, the fruit of the sinne? How frequent are the ex-  
amples

amples of Gods iustice vpon drunkards, drunkennes their sinne, and drunkennes their death. And so that Proverbe is often verified. *Prov. 5. 22. His owne Iniquities shall take the wicked himselfe, and hee shall be holden with the cordes of his sinnes.*

5. The equitie of Gods iustice appeares in this, when he makes *the place of sinne, the place of punishment.* Wee haue frequent examples of this in Scripture. This was threatned *Ahab. 1 King. 21. 19. In the place where dogs licked the blood of Naboth, shall dogs lick thy blood.* And this was made good. *2 King. 9. 26. In Tophet the place where they had slaine their sonnes, and daughters, would God slay the Iewes.* *Ier. 7. 31. 32. And as their houses were the places of their sinnes, so should their houses be the places of their punishment.* *Ier. 19. 13. And because the Sabbath was profaned in the gates of Ierusalem, therefore in the gates thereof would God kindle a fire.* *Ier. 17. 27. And remarkeable is that,*

*Ezek. 6. 13. Their slaine men shall be amongst their Idols round about their altars, and vnder euery thicke Oake, the place where they did offer sweet saour to all their Idolls. Such was the Iustice of God in that late blowe vpon that Popish Company. In the very place where they vsed to dishonour God, the hand of God was vpon them, they were slaine, and their carcases crushed in the place of their Masse-worship, the first floore falling into their Massing place, and so they and their Crucifixes, and Images, all dashed together, God doing with them as with the Egyptians. Numb. 33. 4. Not onely smiting them, but also executing iudgements vpon their gods; yea, not onely so, but executed them and their gods, in the selfe same place, where God had beene by them so much dishonoured.*

6. The equity of Gods iustice is to be seene in the time of his punishments. God oft makes *that time* wherein men haue sinned the time of his iudgements. At the time of the Passe-over did the  
Iewes

Iewes crucifie Christ, and at the time of the Passecouer was Ierusalem taken. Heauy is the calamity that is befallen the Churches beyond the Seas, the time wherein the first blow was given, is not to be forgotten. The first blow was vpon the Sabbath, vpon that day was *Prague* lost. What one thing haue all those Churches sayled in more, then in that point of the religious obseruation of that day? That day they neglected to sanctifie by obedience, vpon that day God would bee sanctified in his iustice vpon them, and *in the time* would haue them reade one cause of their punishment. Neither is the time wherein God did that late iustice vpon those Popish persons to be forgotten. It is somewhat that after their *Romane* account, it was vpon their *fist of November*, God would let those of that Iesuited brood see how good it was to blow vp Parliament houses, and happely would haue them learne more loyalty and religion, then to scoffe at our new holy day.

Act and  
Mon.

Of this kinde was Gods iustice vpon one *Leaver*, who rayling on that worthy Martyr and servant of Christ, Mr. *Latimer*, laying, that he saw that euill fauoured knaue *Latimer*, when hee was burned, and that hee had teeth like an horse, his sonne the same houre, and at the same time as neere as could be gathered, wickedly hanged himselte. And the same was Gods iustice, ceazing vpon *Steeven Gardinar*, the same day that *Kidley* and *Latimer* were burned.

Use 1.

Since then there is such an equity in Gods administration of iustice, let it be our care and wisdom to obserue the same. Learne to Comment vpon Gods workes of iustice, and to compare mens wayes, and Gods workes together. God is to haue the prayse and glory of his iustice vpon others, as well as of his mercy to our selues. Now we shall then bee best able to giue God this glory, when we so obserue his administration, that wee may bee able not onely to say, The Lord is iust, but the Lord is iust in this,



this, and that particular, when we can say, as *Revel. 16. 5.* not onely *Righteous art thou O Lord that iudgest*, but *righteous art thou O Lord that iudgest thus.* Thus they sinned, and thus are they punished. It is good to obserue all the circumstances of Gods iustice, that so not onely the iustice, but the wisdom and equity of Gods iustice may bee seene; and this is to trace the Lord by the toote, *Psalme. 68. 24.* Especially wee should bee thus wise in personall evils that befall our selues, that by our punishment, and the circumstances thereof, wee might bee ledde to the consideration of our sinnes, and so might say as *Adonibezek; As I haue done, so hath God rewarded me.*

Learne to giue GOD the prayse of his equity, as of his iustice. So doth *David, Psalme 7. 15. 16. 17. I will prayse the Lord according to his righteousness.*

Tremble, and sinne not. Take heed how, and wherein wee sinne, least by  
our

2

3

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our

2

3

our finnes wee teach God how to punish vs. Take heede of abusing thy tongue in swearing, rayling, scoffing, least God lay some terrible iudgement vpon thy tongue here, or some peculiar torment vpon thy tongue in hell hereafter. Take heede what measure thou measure to others, least thou teach GOD to measure the same to thy selfe. Take heede that thou make not thine house a den of spuing drunkards, least God make thine house to spue thee forth. Take heede how thou vse thy wits, thy strength, take heede of sinning in thy children, or any thing else thou hast, least God make the matter of thy sinne, the matter of thy punishment.

28 SEB

FINIS.

